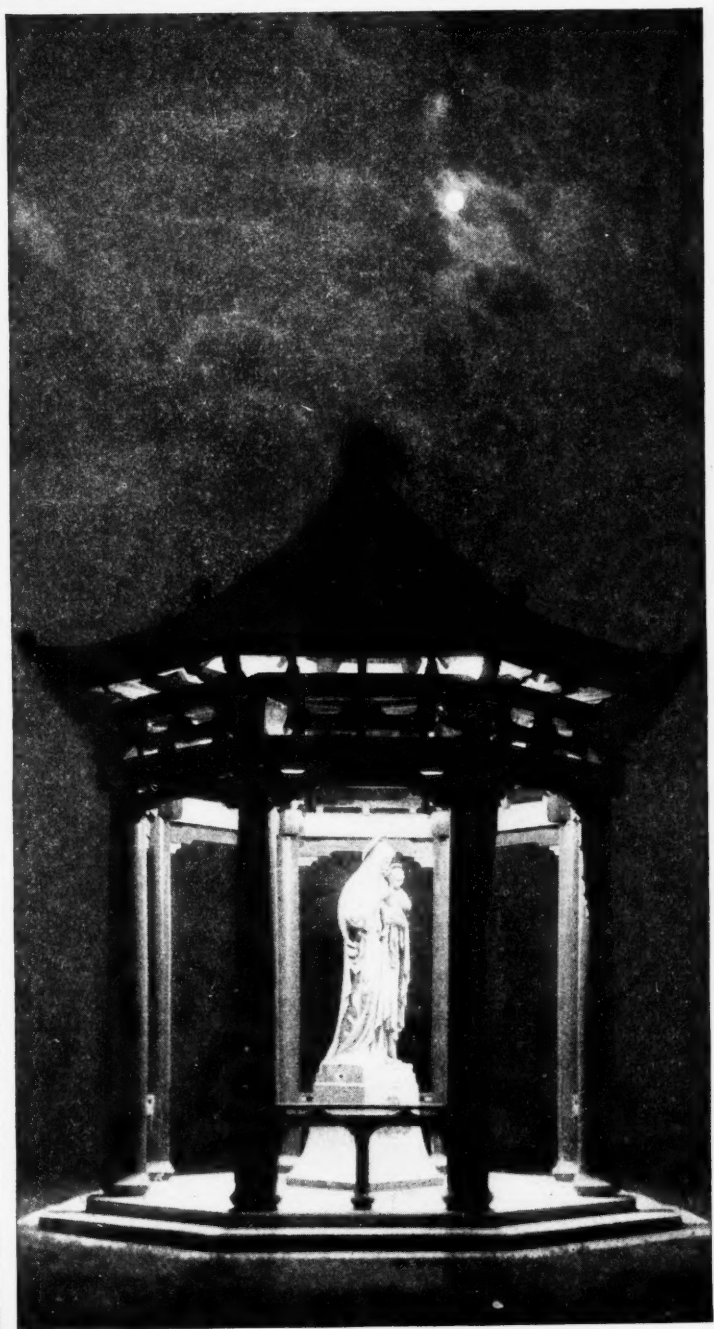


THE FIELD AFAR

MARYKNOLL



THE MARYKNOLL MADONNA

VOL-XXVIII
NUMBER-5

MAY
1934

Universities, Colleges, and Schools

UNIVERSITIES FOR MEN

Catholic University of America, Washington, D. C.
University of Dayton, Dayton, Ohio

COLLEGES FOR MEN

Mt. St. Mary's College & Eccl. Sem., Emmitsburg, Md.
Holy Cross College, Worcester, Mass.
Seton Hall College, South Orange, N. J.
Niagara University, College & Eccl. Sem.,
Niagara Falls, N. Y.

COLLEGES FOR WOMEN

Trinity College, Washington, D. C.
St. Xavier College, 4928 Xavier Pk., Chicago, Ill.
Barat College & Academy of Sacred Heart,
Lake Forest, Ill.
Rosary College, River Forest, Ill.
College of Notre Dame of Maryland, Baltimore, Md.
St. Joseph's College, Emmitsburg, Md.
College of St. Teresa, Winona, Minn.
Maryville College,
Meramec St. & Nebraska Ave., St. Louis, Mo.
College & Academy of St. Elizabeth, Convent Sta., N. J.
Georgian Court College, Lakewood, N. J.
The College of St. Rose, Albany, N. Y.
College of Mt. St. Vincent-on-Hudson, N. Y. C.
Pius X School of Liturgical Music, College of the Sacred
Heart, 133rd St. & Convent Ave., N. Y. C.
Marymount College & School,
Tarrytown-on-Hudson, N. Y.
College Misericordia, Dallas, Pa.
Seton Hill College, Greensburg, Pa.
Rosemont College, Rosemont, Pa.

PREPARATORY SCHOOLS FOR BOYS

The Newman School, Lakewood, N. J.
Mount St. Michael's,
4300 Murdock Ave., New York, N. Y.
Mount Assumption Institute, Boarding School,
Plattsburg, N. Y.
St. Aloysius Academy for Boys, West Chester, Pa.

CAMPS

Vénard Camp, Maryknoll Preparatory College,
Clarks Summit, Pa.

ACADEMIES FOR GIRLS

Academy of Our Lady of Mercy, Milford, Conn.
Junior College and Academy of the Immaculate Conception,
Oldenburg, Indiana
St. Catherine's Academy, Springfield, Ky.
Notre Dame of Maryland High School, Baltimore, Md.
Marycliff Academy, Arlington Heights, Mass.
Mt. St. Joseph Academy, Brighton, Mass.
Academy of the Sacred Heart, Fall River, Mass.
Jeanne d'Arc Academy, Milton, Mass.
Academy of Sacred Heart,
Taylor and Maryland Aves., St. Louis, Mo.
Academy of the Visitation,
5448 Cabanne Ave., St. Louis, Mo.
Mt. St. Mary, Hookset Heights, N. H.
Holy Angels Institute, Fort Lee, N. J.
Saint Vincent Academy, 226 W. Market St., Newark, N. J.
Academy of St. Joseph, Brentwood, N. Y.
St. Clare's School,
Hastings-on-Hudson, Mount Hope, N. Y.
Academy of the Holy Child Jesus,
630 Riverside Drive, N. Y. C.
Ursuline Academy,
Grand Concourse and East 165th St., N. Y. C.
Academy of The Holy Child, Suffern, N. Y.
Our Lady of Mercy Academy, Syosset, Long Island, N. Y.
Mater Misericordiae Academy, Merion (Phila.), Pa.
Villa Maria Convent, Montreal, Quebec, Canada,

BUSINESS COLLEGES AND SCHOOLS

Assisium Business Institute (Girls),
13-17 W. 128th St., N. Y. C.

SCHOOLS OF NURSING

Georgetown University Hospital, School of Nursing,
Washington, D. C.
St. Joseph Mineral Baths, Mt. Clemens, Mich.
St. Camillus School of Training,
Gull Road, Kalamazoo, Mich.
Santa Rosa Infirmary, School of Nursing, San Antonio, Tex.

NOTRE DAME OF MARYLAND

Charles Street, Baltimore
Catholic College for Women conducted
by the School Sisters of Notre Dame.
Academic Department—High School
Courses of College Preparatory Grade.
Elementary Department, Music, Art,
Physical Culture. For Catalogue, ad-
dress: The Secretary.

WARNING!

**THE FIELD AFAR has
NO PAID AGENTS**

LIFE INSURANCE

IT may happen that
those for whom you
now wish to provide
should die before you.

Why not make Mary-
knoll your *alternate bene-
ficiary*? Others have found
the idea worth considering.

S. O. S.

**The Maryknoll
Sisters Need
Canceled Stamps**

ST. MICHAEL'S COLLEGE

Winooski Park, Vermont
Conducted by the Fathers of St. Edmund.
A.B.; Ph.B.; B.S.; Registered by Univer-
sity of State of New York. Preparatory
Seminary for the Fathers of St. Edmund
connected with the Institution.
Send for catalogue
THE REGISTRAR

SELECT YOUR SCHOOL FROM OUR LIST

The Catholic Foreign Mission Society of America

Most Rev. James Anthony Walsh, M. Ap., Superior General

THE FIELD AFAR

THIS paper is the organ of the Society at home and abroad. It is issued monthly except in the summer when a special enlarged July-August number is published.

Subscription rates: one dollar (\$1.00) a year; five dollars (\$5.00) for six years; fifty dollars (\$50.00) for life.

Entered at Post Office, Maryknoll, N. Y. AS SECOND CLASS MATTER.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of Oct. 3, 1917; authorized Nov. 21, 1921.

Make checks and money orders payable to The Maryknoll Fathers, Maryknoll, N. Y.

For further information address:

The Catholic Foreign Mission Society,
Maryknoll, N. Y.



MARYKNOLL

CONTENTS

Maryknoll May	131
Seeing China Anew.....	134
The Potters O'Hiken.....	136
My New Curate.....	138
Editorials	142
The King's Highway in China.....	144
Maryknolls "Over There".....	147
The "Extraordinary" (Story)	150
The Sisters' Page.....	152
Maryknoll Juniors.....	153

THE FIELD AFAR is indexed in The Catholic Periodical Index, to be found in public libraries.

Established by action of the United States Hierarchy, assembled at Washington, April 27, 1911.

Authorized by His Holiness Pius X. at Rome, June 29, 1911. Final Approval by Pope Pius XI, May 7, 1930.

"Maryknoll", in honor of the Queen of Apostles, has become the popular designation of the Society.

Object—to train Catholic missionaries for the heathen, with the ultimate aim to develop a native clergy in lands now pagan.

Priests, students, and Auxiliary Brothers compose the Society.

Auxiliary Brothers participate as teachers, trained nurses, office assistants, and skilled workmen.

IN THE UNITED STATES

Central Administration and Seminary are at Ossining (Maryknoll P. O.), New York, about thirty miles north of the metropolis. Students in the seminary make the usual six-year course in Philosophy and Theology.

Maryknoll Preparatory Colleges—These are at Clarks Summit, Pennsylvania; Cincinnati, Ohio; and Los Altos, California.

Maryknoll Procures are located as follows:

New York City, at 16 East 48th St.

San Francisco, Calif., at 1492 McAllister St., corner of Scott.

Los Angeles, Calif., at 1220 South Alvarado St.

Seattle, Wash., at 1603 East Jefferson St.

Maryknoll Japanese Missions. At Los Angeles, Calif., Maryknoll Fathers 426 South Boyle Ave.; or

Maryknoll Convent, 425 South Boyle Ave. At San Juan, Calif., Maryknoll Fathers, San Juan Bautista Mission. At Seattle, Wash., Maryknoll Convent, 507 Seventeenth Ave.

House of Study in Rome, Italy, at Via Sardegna, 83.

Probationary (Novitiate)

This is located in the Archdiocese of Boston.

P. O. address: Bedford, Mass.

Telephone: Billerica 708

EASTERN ASIA ADDRESSES

China—

Maryknoll Procure, 160 Austin Road, Kowloon, Hong Kong

For Bishop Walsh and Priests—Catholic Mission, Kongmoon, Kwangtung, China

For Fr. Meyer and Priests—Catholic Mission, Pingnam, Kwangsi, China

For Msgr. Ford and Priests—Catholic Mission, Kaying, via Swatow, China

For Msgr. Lane and Priests—Catholic Mission, Fushun, Manchuria

For Sisters of Manchuria—Tenshudo, Dairen, Manchuria

For Sisters in Hong Kong—Maryknoll Convent, 103 Austin Road, Kowloon, Hong Kong

Korea—

For Msgr. Morris and Priests—Catholic Mission, Peng Yang, Korea

For Sisters—Maryknoll Convent, Catholic Mission Yeng You, Korea

Philippine Islands—

For Priests—St. Rita's Hall, Manila, P. I.

For Sisters—St. Mary's Hall, Manila, P. I.

Hawaiian Islands—

For Priests—

1701 Wilder Ave., Honolulu, Hawaii

For Sisters—

1722 Dole St., Honolulu, Hawaii

ASSOCIATES

EVERY subscriber is registered as a member of the C. F. M. S. and remains such until the subscription expires. A life subscriber, on payment of fifty dollars within two years, becomes a Perpetual Member.

Members share in almost nine thousand Masses offered yearly by Maryknoll priests, and are remembered daily in the several Maryknoll communities. Members also share in the labors, sacrifices, and privations of the missionaries.

CABLE ADDRESS:

Maryknoll — Ossining, N. Y.

BEQUEST FORMS

I hereby give, devise, and bequeath unto the **Catholic Foreign Mission Society of America, Inc., (Maryknoll)**

..... (here insert legacy) to be used by the said Catholic Foreign Mission Society of America, Inc., for the purposes for which it is incorporated.

I hereby give, devise, and bequeath unto the **Foreign Mission Sisters of Saint Dominic, Inc.,** of Maryknoll, Ossining, New York, a corporation organized and existing under the laws of the State of New York (here insert legacy) to be used by the said Foreign Mission Sisters of Saint Dominic, Inc., for the purposes for which it is incorporated.



KIYOSHI, WHO LIVES AT THE CHILDREN'S HOME CONDUCTED BY THE MARYKNOLL JAPANESE MISSION IN LOS ANGELES, WOULD NOT TRADE FOR ANYTHING THIS HOMEMADE TOY



THE FIELD AFAR

MAY, 1934



Mary's Month at Mary's Knoll



homage.

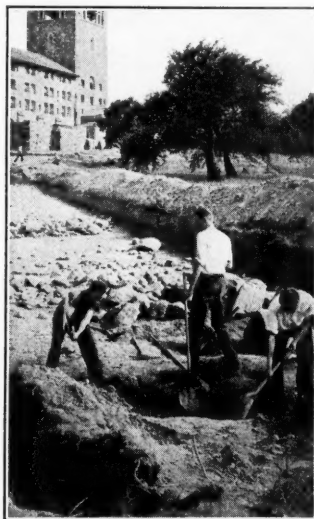
Mary, Queen of Apostles, is the supreme patroness of all foreign missionaries, and her statue at Maryknoll is sheltered by a Chinese kiosk, to bring home to us that she would reign as queen in Chinese homes and hearts, that she must be enthroned in foreign lands as well as in our own.

The Mother is inseparably linked with the Child of our Redemption, and they who would bring to pagan souls both the story and the fruits of their Redemption must themselves join to adoration of the Child a tender personal devotion to His Mother, "*Woman above all women glorified, our tainted nature's solitary boast.*"

Manual Labor—

FROM the days of its birth in a remodeled farmhouse manual labor has always been inseparably associated with the Maryknoll Seminary, and no part of the aspirant missionaries' training has been more popular with the students than the manual labor hour. To it may doubtless be attributed much of that indefinable something that has come to be characterized as the "Maryknoll spirit". Maryknollers have found that there is joy and peace and good-fellowship in the spending of physical energies for God: *Laborare est orare, To labor is to pray.*

Then, too, there is always the knowledge that practical talents developed in the homeland may some day prove extremely useful "over there". A Maryknoll mis-



MARYKNOLL ROADBUILDERS

Roadbuilding is a labor readily undertaken by those preparing to "make straight the paths of the Lord" in the deserts of paganism

sioner in South China wrote recently:

Our new building is coming along nicely. I had a hand in putting on the roof. Laying bricks is not my forte, but for five years I was a "carpenter" at Maryknoll. So, to remind myself of the old days, also to prove to the Christians that I have been a carpenter, I laid and joined quite a few of the rafters myself.

MARY'S Month brings Mother's Day. Enroll your mother, living or deceased, as a Perpetual Associate of Maryknoll. She will be grateful for the many benefits received.

The Blessing of the Fields—

WHEN this Knoll was first named after Mary, it displayed a checkerboard of tiny fields, with stone walls in between. The stone walls have gone into seminary walls—and the fields have grown from many to few. But the few are of no mean size, and of no mean responsibility, for the abundance of a harvest means many a greenback saved for the padres "over there".

And so, to invoke God's blessing upon the crops and upon the labors of our agrarian Brothers and students, as well as to remind us all that the harvest in pagan souls can never be reaped save through the blessing of God Who "giveth the increase", for these weighty reasons do we follow at Maryknoll that most fitting custom of Catholic countries in the *blessing of the fields.*

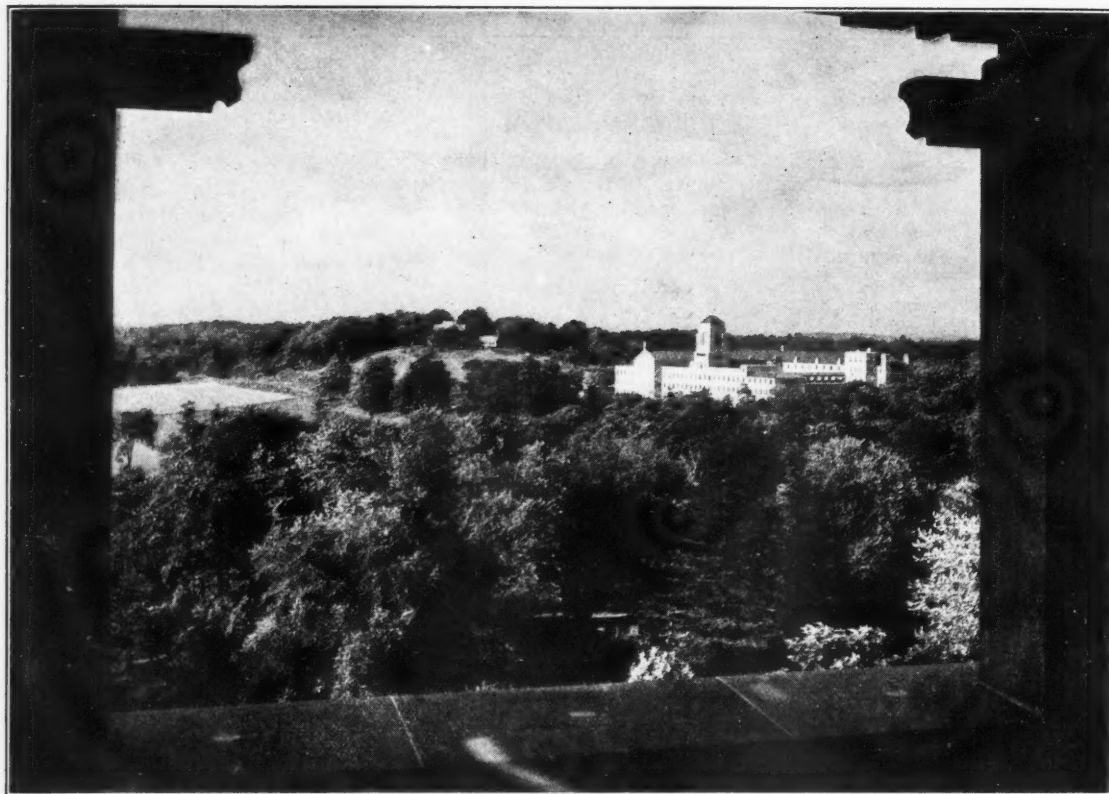
Harvests fail if husbandmen be idle; sometimes fail though husbandmen work hard. But, if man be not at fault by lukewarmness or neglect of grace, then the harvest of souls will never fail. Pray ye therefore the Lord of the harvest, that He send willing workers into fields afar where the harvest indeed is great but the laborers are few.

At Dunwoodie—

THE Maryknoll Superior General is partial to seminaries, and appreciated highly a reception given to him by the faculty and students of St. Joseph's Seminary, Dunwoodie, N. Y., shortly before he left for the Pacific Coast Visitation.

The program included orchestral and choir selections, a tribute from the seminarians, the presentation of a Spiritual Bouquet, a greeting from the faculty—voiced

ONE WHO HELPS AN APOSTLE BECOMES AN APOSTLE.



FATHER FOTO CLIMBED TO THE SEMINARY TOWER FOR THIS BEAUTIFUL GLIMPSE OF SPRING FOLIAGE, GREEN FIELDS AND HILLS. AND, ABOVE THE TREE TOPS, THE MARYKNOLL SISTERS' MOTHERHOUSE. THE FIRST MARYKNOLL CLOISTER IS VISIBLE ON THE EMINENCE TO THE LEFT OF THE SISTERS' MOTHERHOUSE

by Msgr. Arthur Scanlan, the Rector—and an address by the guest of honor.

Corpus Christi—

EACH year when spring has come to freshen the face of the earth, God walks in our garden. A Corpus Christi procession is a memorial, an actuality, and a prophecy. It recalls those brief blessed days, so long ago, when Christ, the Victim, walked with us; it is Christ, the Priest, actually with us now, though mortal eye sees only the outward and visible sign of Bread; it foretells the great day to come, when Christ the King will appear in all His glory.

And sooner than that, mayhap, this annual procession symbolizes to each of our students the happy

day when, God willing, he will join that procession of apostolic men in pagan lands, bringing this Eucharistic Lord to needy pagan souls.

Adding Up Additions—

IN these days of rough financial going, it is much cheaper to support a missionary in China than it would be here at home.

From a purely economic viewpoint, then, it behooves us to get our missionaries over to the other side as quickly as possible.

Added to that, they are in a desperate hurry themselves to get over. Forsooth, why else would they have come to Maryknoll?

Added to that, those pagan nations of Asia have been waiting centuries too long for the sacra-

mental coming of Christ, for the Faith, the Church.

Added to that, you as a Catholic must do your personal share in apostolic work, if you would be sincere in praying "*Thy Kingdom come, on earth!*"

And "your part" is perhaps to help add up all those additions by doing your bit towards the transportation of a modern apostle. The total needed even for one is a wicked sum, five hundred dollars, but any portion of this amount, however small, will bring our outgoing missionaries nearer their goal on the other side of the globe.

They'll never ask you to bring them back, so let's get them over there; and keep them there!

WE ARE IDLE WHEN NOT OCCUPIED

The Dope Club—

THE Maryknoll "Dope Club" doesn't smoke opium, but none the less it is ever rejoicing in wild and fantastic dreams; for the Dope Club among the seminarians is, by all sacred and venerable tradition, empowered to issue in regular edition, subject to change without notice, regular volumes of *Guess Who!* that pre-assign all the newly-ordained to their respective and individual life posts on the missions. And so the Dope Club always commands attention—especially from those lucky ones so soon to sally forth to pagan frontiers.

There are certain laws that bind even a Dope Club. For example, it would never, never in this world predict that a roly-poly padre would be sent out among cannibals. It simply isn't done. But the cases are not always so clear; and it is but natural to expect that the students' Dope Club should give free vent to its imagination in

GOD will not be outdone in generosity. Send a "*Stringless*" gift for the missions, and God will do His share.

assigning pastorates when, as a matter of fact, the Maryknoll Directors themselves are not always "quite so sure", at all, at all.

A Venard Event

THE annual *Vénard College Card Party* has become an institution, and an event to which many people look forward. This year our intention is to make the party as attractive socially as possible; and so, instead of staging it in a downtown hotel, we are going to use our own spacious quarters here. Many of our friends have urged us to do this, since the facilities for a pleasant social gathering at the Vénard are unusually fine. No hotel can furnish quar-

ters as ample. Besides the large hall there will be a number of other rooms available, where old-timers, who prefer pinochle, poker and other games to more erudite bridge, can congregate for an enjoyable evening. Refreshments will be served during the games.

In previous years the card party was held on Saturday afternoons. This meant that very few men could attend. This year it will be held on Tuesday evening, May 15th, and we hope to have the largest gathering yet.

The prizes of last year were so popular that we are again importing the choice wares of the Orient. Many fine prizes will be provided for the non-players, too, besides a special Maryknoll Movie which will be shown for their benefit while their friends shuffle the pasteboards.

Be sure to be on hand at 8:15 P.M., on Tuesday, May the 15th.

**CAMP VENARD**

Located at "Maryknoll," Clark's Summit, Pa., 1400 feet above sea level, and 135 acres in extent, in the hill country of northeastern Pennsylvania.

SEASON

Saturday, June 30th to Saturday, August 25th

**RATES**

\$15.00 a week, \$110.00 the season.
(A registration fee of \$10.00 is required. This is credited to the camper's bill.)

REQUIREMENTS

Each boy should be provided with 3 blankets, sheets, and pillowcases; equipment for tennis, baseball, and swimming; clothing for roughing it at Camp and on hikes.

**ACTIVITIES**

Swimming, baseball, tennis, handball, boxing, basketball and games (in the gym in inclement weather), fishing and hiking. Special features are hay rides, over-night hikes, campfires, lantern games, and an occasional movie. A most enjoyable experience is the four day canoe hike on the Susquehanna where it has cut its way through the wild and rugged country of northern Pennsylvania and New York.

**ACCOMMODATIONS**

The boys sleep in spring beds under Army pyramidal tents erected on wooden platforms which are raised above the ground. Meals are served indoors and are prepared under the direction of the Maryknoll Sisters. The Camp is supervised by a Maryknoll Father, assisted by a group of seminarians as counsellors. A special Mass is offered daily in the college chapel at 7:30 for the convenience of the campers.



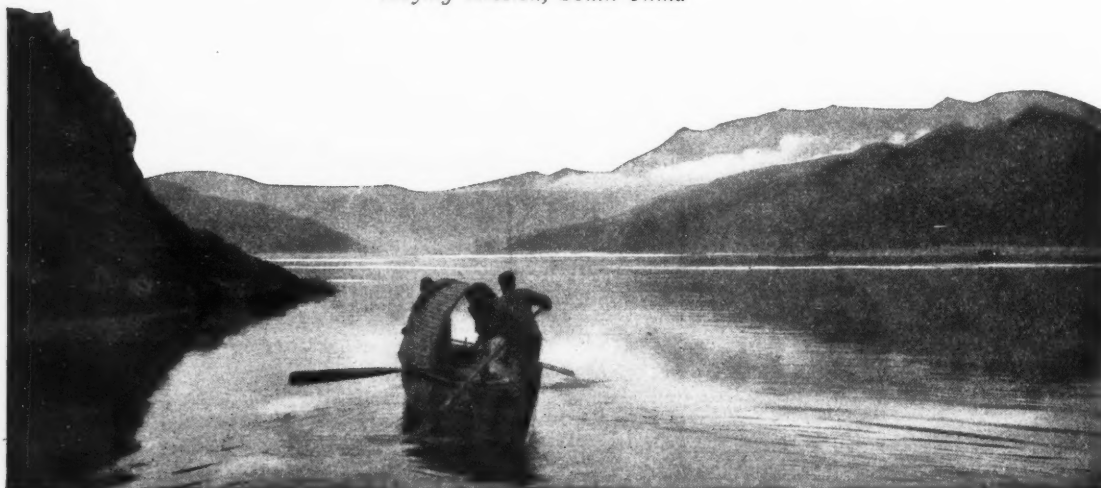
For further information address: THE CAMP DIRECTOR, "MARYKNOLL," CLARK'S SUMMIT, PENNA.

A CATHOLIC CAMP FOR BOYS

IN THE CAUSE OF CHRIST.

A Missioner Sees China Anew

By the Rt. Rev. Msgr. Francis X. Ford, of Brooklyn, N. Y., Prefect Apostolic of the Maryknoll Kaying Mission, South China



CHINA IS SEEN AT ITS BEST AT DAWN, AND THAT IS ESPECIALLY TRUE OF THE MOUNTAIN COUNTRY



RECENTLY I saw China anew from a different viewpoint. There is a view of China which perhaps will never be written in English, the first sight of China in a youngster's eyes. We missionaries come over here in the late twenties with increasing responsibilities just beginning to make us heavy, with eyes that are weary with much seeing without reflection, and we view China even at its best through the fading distant colors of our rainbow.

But here was a young man beside me who had never seen China before. I was bringing him from Hong Kong to his ancestral home. Born four thousand miles away in South Africa, speaking French and English fluently after a high school training by the Christian Brothers, he had not a word of Chinese on his lips. It is a common enough case in this Hakka Mission, that of Chinese born in foreign lands who have not yet learned their native tongue, and to introduce one of them to China makes a missioner feel less a stranger.

Far-flung Chinatowns—

Even more so than the Irish, the Chinese have scattered throughout the world. I dare say there is not a major port in any of the continents without its Chinatown. The Pacific from Alaska to Australia and Africa has small Chinese colonies, and the islands of the Pacific—the Philippines, Borneo, Java, Reunion, Mauritius—find in their millions of Chinese their merchants and farmers without whom the British and Dutch colonies would be in a sorry plight. In South America where Latin culture is not blighted by race prejudice the Chinese have settlements along both coasts. Even the Mediterranean finds room for small groups from an older civilization.

Unlike the Irish overseas, the Chinese as a rule have kept their language even when it means, as in this present case, the hardship of a long sojourn in the homeland to learn the parent tongue. Over and above the language has been kept a something more than national patriotism, a germ of racial culture that needs but to be transplanted back to China to flourish as though never dwarfed.

Chinese Traits—

This boy had never handled chopsticks before nor had he eaten of raw fish and half-cooked vegetables served in one common dish for all, yet instinctively he showed the delicate touch and poise of wrist that mark the eating even of longshoremen squatting on the quay.

Another native trait that he showed, the Chinese are born naturalists and early risers. Dawn on this river has a special appeal to me, as it always brings us to the southern limits of our Hakka Mission. At dawn, as we struggle up the shallow river hedged in by hills that later nearer home become real mountains, I turn Chinese for the moment and make my meditation with distractions seated at the prow. There I found him already installed, gazing at the rising mist that is a suspended counterpart of the hemmed-in river. The view is narrowed by the gorges, then widens at a pass and becomes a lake, a huge chalice whose water reddens with the first sunbeam. My companion, seeing me, smiled and said in French: "This is my home, my native land." I'm sure he had never heard of Sir Walter Scott and had unconsciously used the exact

quotation, but after all it sums up all that need be said when a man first glimpses his "*patria*".

China At Dawn—

I was glad his first sight of home was at dawn. I think it the best hour of the day to view a new scene. The lingering wisp of mist that faintly dims the farther distances, the absence of clear perspective makes all things near as though coming forward to greet us. At dawn the nerves are calm, the passions quieted and man-made interruptions few, and at this one moment of emotion the *émigré* needs no companionship. He sees the setting of his future life as God made it, and his reaction to the scene is impersonally shared with a still unintruding sun. Again, the approach by boat is better than by train or foot. There is a majesty in the steady, effortless advance, an effect as though the scene were moving toward us silently, which other motion does not give. There is dignity and slowness without the disturbing exercise of our own strength that focuses attention on the pageant before us; and the slight height at the prow of a boat towards which all hills and mountains converge in sweeping lines makes us the center of the scene, and unconsciously our glance takes in the shore and peaks and rises to the skies.

China is seen at its best always at dawn and that is especially true of the mountain country, though its motionless calm might not appeal to every boy in his teens. My companion, however, was Chinese and was more than satisfied.

"Much More Beautiful"—

It may seem curious why I had worried over possible disappointment at first impressions, but here was a young eager mind that could easily become disgusted and rebellious at this compulsory exile away from friends, and experience has shown too often an unfortunate reaction to absence of home life in a strange country. Too many of our Chinese exiles, on return to China, have in disgust dropped from their careful bringing up in foreign lands. But I need not have worried. This boy was at home at once. He had already, he told me happily, identified the song of three birds that are common to South

Africa and China, though he claimed the birds here are more beautiful, and there was a note of pride in the statement that tempted me to take him down a peg or two. And he would gaze steadily at the distant hawks that soar unceasingly above our mountain peaks, a sight he had not seen before. "Like aeroplanes," he said, "but much more beautiful and noiseless"; but Chinese-like he did not seem surprised when with a calm, deliberate tilting of a wing they swooped in one long arc and, confident of liberty, sailed slowly by our boat, almost touching the deck with their outspread wings. In no other country, I dare say, could they unmolested inspect us so intimately.

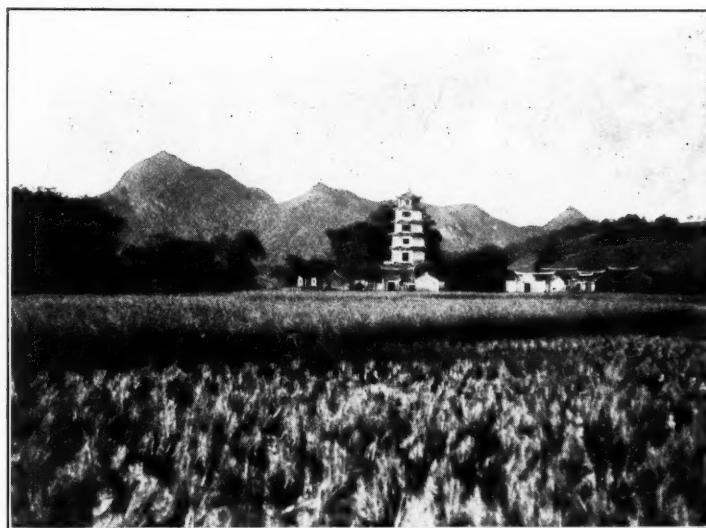
Chinese and Boy Scoutship—

Every Chinese boy at heart is a full-fledged boy scout, at least in nature study. This one could tell me intelligently how the bamboo in Africa differed from the graceful clumps that line our waterways; he experimented with the strange coinage and bought some sugar cane, which, according to him, surpassed in sweetness and thickness the sugar cane in Africa. He was eager to see his first rice field, which I obligingly pointed out, and he admired with me the peculiar greenness of its coloring.

When I asked if he were a boy scout,

he surprised me by replying that in his colony scoutship was only for the "whites"; and on another occasion he volunteered the statement that in the seminary in his colony only whites were studying for the priesthood, though I know that Chinese make up a good proportion of the Catholics. He admitted, on my protest, that Chinese were not denied admittance, but said that the whites would make life unbearable for an Asiatic student, so that none entertained the thought. Moreover, none of the priests in his colony spoke Chinese, and conversions were made through contact with the Brothers in the schools. The Brothers are to be congratulated on the background they give our Hakka immigrants. Perhaps using English or French as a medium of instruction is the secret, as in either language the religious doctrine books are better graded than we have in Chinese. Of course, the larger churches and fuller ceremonies of the colonies do much to confirm the faith of the exiled Chinese.

As we neared our destination I found myself calling my young friend's attention to every possible item of interest, and the sparkling eye and ready laugh of the boy was reward enough. I lived again for the moment my own first days in China, and the reaction was good for my soul.



"MY COMPANION WAS EAGER TO BEHOLD THE FIRST RICE FIELD OF HIS NATIVE LAND, AND HE ADMIRING THE PECULIAR GREENNESS OF ITS COLORING"

TAKE WITH US BEYOND THE GRAVE.

The Potters O'Hiken



ALI BABA AND THE FORTY THIEVES WOULD HAVE EXPERIENCED NO DIFFICULTY IN HIDING THEMSELVES IN THE HUGE JUGS OF THIS KOREAN WATER-JAR DEALER



PUBLISHED "now and then", *The Hiken Once-N-A-While* is well worth reading. Its Editor, Han Sin Poo, would be more familiar to our subscribers from the Bronx, New York City, as Maryknoll's Father Stephen V. Hannon. Father Stephen, in Korea since 1927, is, like the Apostle of the Gentiles, "in journeyings often". He visits constantly remote mountain villages in the interior of the Korean peninsula, and others along the Yellow Sea. In all he cares for the sick and announces the Kingdom of God. When "at home" in Hiken he is kept busy in the mission dispensary from morning

to night caring for the sick poor. Father Hannon's medical mission work, for which he has a special gift, has been visibly blessed by God, and has proved an entering wedge into many pagan hearts.

Small wonder, then, that the Hiken sheet only appears at long intervals. Besides such advantageous offers as: *Invest Now! In exchange for U. S. Postal money orders and bona fide checks we will credit you with shares in Hiken Mission Development, bearing interest in Eternity, the Once-N-A-While* contains telling word-pictures of Hiken, among them the following description of its potters:

When as a youngster I read the tale of Ali Baba and the Forty Thieves, I

was skeptical about the large water jugs in which the robbers hid themselves. But here in Hiken there is a little thatched-roof pottery works where I have seen just such huge water jugs rise from the lumps of clay on the potter's wheel. The Koreans make these vessels in the same old way that was in vogue in the days of Solomon and the ancient Pharaohs.

The potters are members of our parish, and most of them are descendants of the early Christians in the peninsula. In the days of the persecutions their parents or grandparents were despoiled of their lands and had to flee to the mountains, where the only way they could sustain themselves was by making pottery. The old folks among the potters of Hiken remember the last terrible persecution, and some of them can boast of near relatives who suffered martyrdom during it.

Seen in Tokyo



FATHER Thomas O'Melia, of Philadelphia, Pa., pastor of the Maryknoll Yeungkong mission in South China, returned to the United States last year for his "decennial" visit to the homeland. On his way back to the Orient he caught and recorded this glimpse of Tokyo and *Maryknoll-in-Japan*:

Our Fathers in Tokyo were on the dock at Yokohama to meet us. It was good to hear the "old hand" among them reeling off yards of musical Japanese. There were also two Japanese young ladies, friends of the Sisters. One was Miss Nakamoto, who two or three years ago was among the six girls sent by the Japanese Government on the Good Will Tour to the United States.

We had hoped to visit the Archbishop of Tokyo, but he was away. The little Tokyo Cathedral is interesting, with its pewless, mat-covered center (the Japanese sit on the floor, even in church), and its shoe rack outside. I don't know what would happen in some of our big city parishes in the United States if

THE CATECHIST NEED

FROM the mountains of northern Korea, from the frozen plains of Manchuria, and from the bamboo groves of the three Maryknoll Missions in South China comes the refrain—"We need more catechists!"

In the Maryknoll Missions of China, the monthly wage of a catechist is \$10. In Korea, where living expenses are higher, a minimum of \$15 is required.

THERE IS NOTHING GRANDER THAN THE

we had the custom of leaving our shoes outside the church door!

We think we have traffic problems in New York and Philadelphia. You ought to see Tokyo. No sidewalks apparently, just floods of bicycles, and the whole population meandering in the highway. Even the autos do not stay on their own side of the road. What a place for a hit and run driver! Strange to say we didn't see one accident, though we expected many.

The high spot of the day was the Maryknoll house on the outskirts of Tokyo. It has just been rented and is barely furnished, but it is a beginning. What will the years bring for Maryknollers in Japan? My hopes are so high, that I wouldn't trust myself to say all I think.



"Maryknoll Granted Me The Spiritual Life"

AT the Urban College of Propaganda in Rome there are more than thirty young Chinese. Among them one, the Rev. Marcus Chai, comes from the Maryknoll Kaying mission field in South China. Father Chai was ordained to the priesthood last December, just before Christmas, and is remaining in Rome for further studies. A letter from this newly-ordained Chinese priest to the Maryknoll Superior General will interest our readers, the more so when it is known that this letter is published as it was written, in English:

Just a few lines to tell you something of my priesthood ordination, which took place on December twenty-third. I was very happy and still am to receive so high a dignity from the Holy Mother Church. The ordination was at the Basilica of St. John Lateran, the head of all the Cathedrals of the world. The function started at 7:30 A.M. and finished at 1:00 P.M. The ordainer was Cardinal Marchetti, a good friend of Maryknoll. There were 83 ordained priests, some 23 deacons and 17 subdeacons, some 40 minors and a few tons-

CHAPELS, schools, orphanages and dispensaries, in Maryknolls of China and Korea, need help. If you cannot decide where to place your gift, make it "Stringless"!

sures. After the "Unctio Olei", Fr. Considine came to me and acted as the Assistant-Priest. After the ordination he received my first priestly blessing, of course my first blessing should be given to the Maryknoll representative in Rome! On December 24, the following morning, I said my first Mass, at which Fr. Considine was again the Assistant-Priest, at St. Mark's Basilica on the tomb of St. Mark, Pope and Confessor.

On December 25, Christmas Day, I said one Mass at St. Peter's, i.e., on the tomb of the Prince of the Apostles, which I applicated (sic) for all the Maryknollers in the Kaying Mission and for Msgr. Ford, my teacher, father, benefactor, and ordinary particulars. After St. Peter's I said the last two Masses at *Collegio Maryknoll*, at which Fr. Edward McGurkin was my Assistant Priest and all the Maryknollers in Rome were present. I did applicate (sic) one of the two Masses exclusively for my dear Maryknoll, for her needs

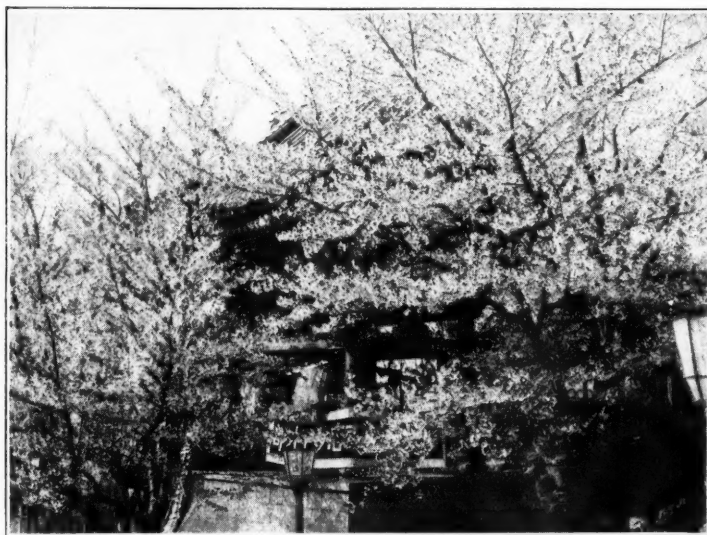
and for her mission vocation and apostolate that may always continue forever.

I am indeed very glad that my ordination coincided with the year of your consecration, and with that of the extra holy year. The ordination was during the Christmas time. May my priestly life grow up like that of Our Christ Lord. In my subdiaconate, on Sept. 23, I had given all myself to God, but in the priesthood, on Dec. 23, God gave everything to me. Since my life, I received four big privileges, i.e., Creation, Baptism, Vocation, and coming to Rome. For the first three, I have to thank God for His infinite kindness forever, while for the last one I have to express my profound recognition to Msgr. Ford on account of his special favors towards me.

May Our Lord protect me, that I will always be persevering in offering of His Divine Sacrifice!

I hope that this will find you well, and that all goes well.

P.S.: This is my second letter which I wrote and sent after my ordination. I just finished writing to Msgr. Ford yesterday, and, as for my father, mother, and family, though they are all dear to me, I postponed it till tomorrow. Parents gave me the bodily existence, but Maryknoll granted me the spiritual life.



SPRINGTIME BLOSSOMS DRAW A VEIL OF FRAIL BEAUTY BEFORE ONE OF JAPAN'S MYRIAD PAGAN SHRINES

VOCATION OF THE MISSIONER. — RENE BAZIN.

My New Curate

(A Chinese Version)

By Fr Edward Weis, of Milwaukee, Wis., Maryknoll missioner in Manchuria



THE SPRINGLESS MULE CARTS IN WHICH MARYKNOLL MISSIONERS TREK OVER MANCHURIA'S "CORRUGATED" ROADS ARE FAMOUS—BUT NOT FOR THEIR COMFORT

IN the following article Father Edward Weis, of Milwaukee, Wis., who was assigned in 1932 to Maryknoll-in-Manchuria, describes the never to be forgotten experience of his first mission appointment. Father Weis has since been transferred to Sin Pin, another outpost of the Maryknoll Manchurian field, but the historic little village of Ch'a Kou, surrounded by its beautiful hills, has a permanent place in his heart. He writes of it:

When the latest arrival receives his anxiously awaited mission appointment, and that to Ch'a Kou, the most ancient outpost of the Maryknoll Manchurian field, he doesn't lose much time preparing to be off. His last nights at the Fushun Center are hardly dreamless. In fact, even while dozing his way into slumberland, the salient points in the history of his first-love-to-be are once more recalled, probably for the hundredth time. CH'A KOU! A Chris-

tianity planted more than a century ago! Watered too with the martyr-blood of its own parishioners! The stop-over and language school of the renowned Just de Bretenières and his brave confrères of Korean fame, and so forth, and so forth.

Journey's End—

On the appointed day, he launches forth, sped on by the good wishes of his fellows, and with a fervor in his heart almost equal to that of the great Apostle of the Orient, St. Francis Xavier. Ready to embrace heroic renunciations, imagine his chagrin when he sees a taxi at the door waiting to take him to the train. After waving a last farewell to those he has just left, he settles back into the seat with a sneaky feeling that he's nothing but a counterfeiter.

At the railroad station, his apostolic pretensions get another dash of cold water, for there, all made up and ready to go, he sees a line of coaches that could easily pass in the dark for the Twentieth Century Limited. In company with his Chinese "boy" he boards said modern conveyance, wondering all

the while if he is really in China. In two days, with a mechanical nonchalance tantalizing to his missionary ardor, it drops him within an easy stage by bus to Ch'a Kou's post office, the walled town of Chuang Ho.

At the little mission station there, his first night on a Chinese brick-bed and Mass at a small wabby altar revive his drooping spirits somewhat. This, and the prospect of a seven-hour cart trip make him throw out his spiritual chest a trifle, despite the kink in his back, and a tossing very much like that of a bean in a baby's rattle which is still in store for him.

Long after the originally captivating scenery has become less and less attractive, the mule-driver who has of necessity been rather taciturn indicates with his whip, and by a twinkle in his eye, that "Journey's End" is just over the next rise. That last hill taken, he points with just as much pride as any Italian guide could muster at a sight of Roma Eterna to his native village, a little cluster of homes nestled in the beautiful valley that is Ch'a Kou. Right in the midst of its straw-thatched roofs rises the old belfry, whose cross-tipped spire points to the God Whom almost all Ch'a Kou has worshipped for more than eighty years. This is the only extant relic of pre-Boxer days, when the old church was set ablaze. At present a pleasing edifice with a touch of Gothic is built around it. Glory Mountain, flinging steep rugged peaks into the sky on the north, and the Cock's Comb sloping more gradually southward and upward to the peculiar formation at its summit, lend a picturesque solidity to the whole view.

The Welcome—

Still absorbed in the delightful panorama before him, the happy wanderer fails to notice the approach of a small cavalcade issuing from a shady grove, until hailed by the young Maryknoll pastor who has called this inviting spot "Home" ever since the French Fathers generously yielded these ripe fruits of the toil of many years to their American confrères, still young in the field. With him are the village leaders on woebegone mounts, and the residue of Christians follow shortly afoot, beaming smiles of welcome. When the psychological moment arrives for a few

IS THERE A FOREIGN LAND FOR THOSE WHOSE

words, the newcomer suddenly remembers the universal language of all humans, and he breaks forth in an eloquent smile himself. By now the bell is ringing, and the procession heads for the church. A few words of introduction, a blessing, and the happy people, though scarcely acquainted with the new *Shen Fu* (Spiritual Father), disperse slowly to their homes.

A "Look-See"—

The following day a "look-see" is in order. At last the new curate discovers the source of that incessant bedlam which made Morpheus so elusive the previous afternoon, and distracted him during his thanksgiving after Mass as well. Here is a large room filled with lusty-voiced youngsters, memorizing their doctrine with a volubility which apparently insures all present from going to sleep and makes even the most reluctant pupil take his dose of religious instruction, willy-nilly. Off to one side is a blind lad who shouts as loud and long as any of the others. A goodly

If you wish to push one of our Burses over the top, we can supply you with a convenient means. Send for sample Burse cards.

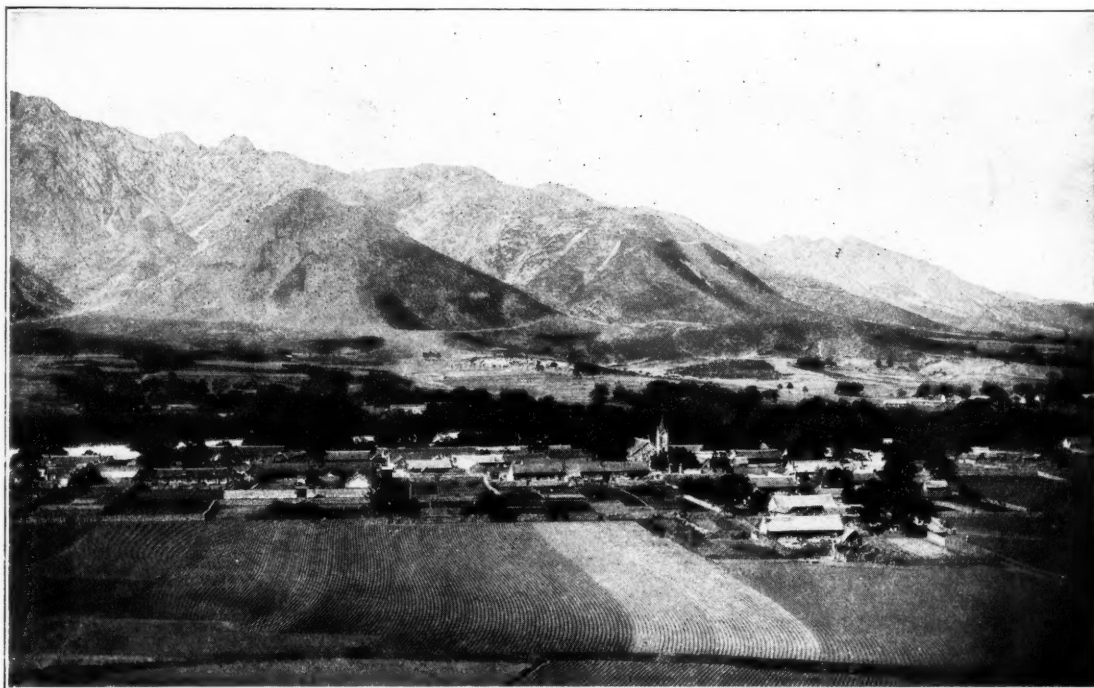
number of these boys are orphans, being cared for by the mission.

A few doors from the church, in a courtyard by itself, is Ch'a Kou's famous school for boys. Some eighty scholars engage here in the daily struggle to master a few of the several thousand characters which constitute the written language of their mother tongue, a few snatches of the Four Chinese Classics, and the workings of the abacus (counting-board or calculating frame), which is as necessary to every Chinese merchant, or at least as useful, as a complete course in mathematics. The greater percentage of these pupils are pagans, as well as four of their

five teachers. Religion has not yet found its rightful place in the curriculum, but that of course is the consummation devoutly to be hoped for. Meanwhile, the Christian lads get their daily quota of religious instruction, and it is hoped the remainder will soon find the atmosphere contagious.

Crossing over Main Street to the girls' school, and the catechumenate for women, the novice missionary is introduced to two native nuns from Mukden, who are substituting until our own Maryknoll Sisters will be able to come to Ch'a Kou. The Native Sisters bow the visitors into the combination women's catechumenate, orphanage and Old Folks' Home, adjoining which is the girls' school. This compound houses about fifty inmates during normal times.

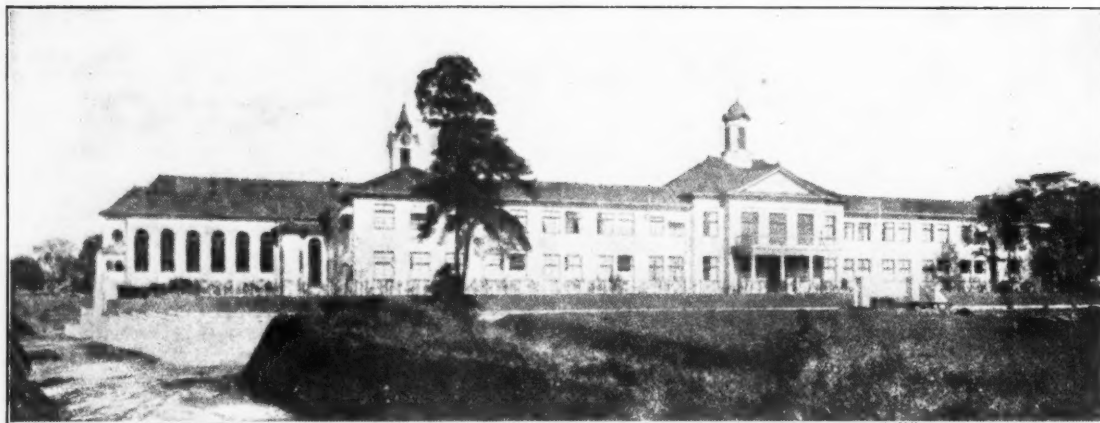
The rounds made, pastor and curate amble back to the rectory, which is none the less cozy for its eighty years of existence. Should they chance to enter by the rear, the tyro will spy an old bed, which in all likelihood is that once used by Just de Bretenières.



RIGHT IN THE MIDST OF CH'A KOU'S STRAW-THATCHED ROOFS RISES AN OLD BELFRY, ITS CROSS-TIPPED SPIRE POINTING TO THE GOD WHOM ALMOST ALL THE VILLAGE HAS WORSHIPPED FOR MORE THAN EIGHTY YEARS

HOME IS ONLY IN HEAVEN? — HENRY DORIE.

Gleanings Along Some Mission Trails



THE SEMINARY AT TOKYO WHERE PRIESTS OF THE PARIS FOREIGN MISSION SOCIETY ARE PREPARING YOUNG JAPANESE TO BECOME "OTHER CHRISTS" AMONG THOSE OF THEIR OWN RACE. FATHER CANDAU, THE RECTOR, PAID MARYKNOLL AN ALL TOO BRIEF VISIT IN 1932



P and doing" is an American expression which appealed strongly to a young French missionary Maryknoll welcomed in the early part of this year. Father

Yves Cossard has had four years' mission experience in Japan; and is now on his way back to the Island Empire, where he will be Spiritual Director of the Tokyo Seminary for native vocations to the priesthood.

Like St. Francis Xavier, Japan's first missionary, Father Cossard is keenly alive to the fact that the Japanese are an "intelligent people", and so he was much interested in everything in this country which might later be of service to him in his difficult but cherished apostolate. His inquiries were many and searching concerning the Church in America, Holy Name Societies, newspaper work, and social insurance.

The Maryknoll Kaying mission field in northeastern Kwangtung Province, South China, has purchased at 64 Kwangtchou Road, Swatow, a house which will serve as a Procure. Swatow is the sea-

port which gives access to the Kaying hinterland. It belongs to the Vicariate Apostolic of the same name administered by priests of the Paris Foreign Mission Society, and hitherto the Kaying Maryknollers en route to or from their field have depended on the unfailing hospitality of their "elder brothers" in Christ.

From Maryknoll-in-Kaying

THE CHARITY OF CHRIST URGES US

WITH scant means indeed Maryknoll has started its new work for Lepers of South China.

"We do not entirely see our way clear at the moment," writes Bishop James Edward Walsh, "but the undeniable need spurs us on. With God's blessing all things are possible."

For the support of each of these Chinese Lepers about three dollars a month is needed.

comes also the news that Brother Anthony Boyd, M.M., of Carthage, N. Y., is teaching English in three of Kaying City's Government Schools, and that officials have shown keen appreciation of his services.

A Maryknoll missionary in Manchuria assisted at the deathbed of a former helper in an upcountry mission, who had baptized a large number of dying children in her day.

As she was near the end, this saintly Chinese woman was puzzled to know that others did not see the many beautiful faces that beckoned to her from above.

Will Father Damien, the apostle to the lepers, be beatified? And when?

We cannot answer these questions, but we do know that favors are being obtained, presumably through his intercession. We also know that his Community, the Fathers of the Sacred Hearts, are keenly interested in the promotion of this most worthy cause; and they will supply gratis to any one interested copies of an attractive leaflet which carries on one side a likeness of Father Damien and on

WITH MANY OF US THE WANT OF SYMPATHY FOR

the other a prayer for his beatification.

The Fathers of the Sacred Hearts have a house at Fairhaven, Mass.

A report came to Maryknoll some months ago that the priest in charge of the lepers of Molokai had caught the dread disease. The daily papers found this item of news extremely interesting, and the name of Father Peter d'Orgeval went far and wide.

A letter received at Maryknoll from Father d'Orgeval tells us that he was announced "a leper before the doctors had given their decision". The doctors have operated four times since then, and have found no microbe. They consider the case one of local leprosy—and unusual.

We of Maryknoll were especially interested in Father d'Orgeval because he had been for weeks a kind host to our Father Sweeney, who was at Molokai preparing for his own future work among the lepers of South China. This late good news of Father d'Orgeval's condition is most welcome.

One of our seasoned missionaries writes from South China to tell us how much he has been edified and heartened by the co-operation of a school—*St. Elizabeth's, at Corry, Pa.*, the parish of the Reverend V. J. Reiser. Three successive gifts from this school in the past year have amounted to almost one hundred dollars.

The following news item is from the pen, or rather Chinese brush, of Maryknoll's Bishop James Edward Walsh, Vicar Apostolic of the Society's Kongmoon field in South China:

It was news, and indeed of a pleasant variety, when the Maryknoll Sisters were able to cut in half the expense of supporting the Chinese novices of Kongmoon and Wuchow.

They used to cost an annual hundred dollars a head, the same as their seminarian brothers. They still eat as much rice, indeed, but they do not study as



Strings Caused This Mischief!

IF Fido had not been seized with an irresistible urge to chew those strings the May basket would have surely "said it with flowers."

Make your mission gift "Stringless," and then you can be sure that its greatest usefulness will not be lost.

many books; so the Sisters began to employ their margins of time on paying sidelines, such as making candles and raising ducks. There was also some cutting of corners on expenditures.

Fifty dollars a year is accordingly the bill at present, and it is a decided bargain for anyone who is seeking an

economical way of promoting the Kingdom of God in the mission field.

An observant and much traveled reader has sent us a clipping that gives some findings of a Protestant bishop visiting Korea. The bishop reports progress in his own denomination, and emphasizes the "unusual progress of the Catholic Church, especially of the American Catholic mission in Korea."

This is pleasant reading, although we believe that the Americans receive special credit because their field is nearer the great center of Protestant activities, and has naturally attracted attention.

A large volume from the *Xavier Free Circulating Library for the Blind* surprised our Superior General, as he found it one day on his desk. It turned out to be his *In The Homes of Martyrs*, translated into Revised Braille. The revision was done by Miss Alma B. Sloane of Brooklyn, and the work is in two volumes. The worn dots are proof that it has found many readers.



NOVICES OF THE CHINESE COMMUNITY OF "LITTLE SISTERS OF ST. TERESA", FOUNDED IN 1929 BY THE WELL-KNOWN MISSIONER, FR. VINCENT LEBBE, FR. LEBBE, A BELGIAN, WORKS UNDER BISHOP MELCHIOR SUN, A CHINESE PRELATE, AT ANKWO IN NORTH CHINA. FR. LEBBE HAS ALSO FOUNDED A CHINESE COMMUNITY OF PRIESTS AND BROTHERS, KNOWN AS THE "LITTLE BROTHERS OF ST. JOHN THE BAPTIST"

MISSION WORK IS DUE TO WANT OF KNOWLEDGE.

THE FIELD AFAR

Published by Ecclesiastical Authority
Founded in 1907. Appears monthly
(except August).
Owned by the

Catholic Foreign Mission Society of America, Inc.
Advertising rates sent on application.

Make all checks and money orders payable to
THE MARYKNOLL FATHERS
Maryknoll, N. Y.

Single subscription.....\$1.00 a year
(ten or more copies to one address,
at the rate of eighty cents a year).
Six years' subscription.....\$5.00
Subscription for life.....\$50.00
(Membership in the Society is included
with all subscriptions.)

**TO THOSE WHO LOVE GOD ALL THINGS
WORK TOGETHER FOR GOOD**



THE roses of Jericho could turn the desert into a garden, but a flower grew in the shade of Nazareth that has changed an entire world into a paradise. It was a rose that bloomed only once, but that was to bud forth a Savior, and to leave a perfume of heaven that would linger forever. No flower such as this was ever seen before in any garden, human or divine, nor shall its like be ever afterwards known; for it was of a beauty that taxed heaven itself to compound. *One is my dove; my perfect one is but one (Cant. 6, 8).*

The world that possessed the peerless bloom is still a place of brambles and thorns; but, notwithstanding, it will always be the fairest garden of all God's whirling stars, because it knew the Mystic Rose.



OUR Mother Mary takes her place in the Pentecostal group. We like to see her picture with the Apostles at that sublime moment when *there appeared to them part-*

THE ONLY BRIDGE

MIDSUMMER will see another band of young Maryknoll apostles start out, so we remind our friends at this time that their gifts are the only bridge over which our missionaries can pass to carry Christ to the lands of darkness.

We are not worrying. Each year you have been eager to transport our missionaries—and Christ—to the Orient. The outfit and travel expenses of each of our American apostles comes to five hundred dollars. Any portion of this sum, however small, will lengthen the bridge.

ed tongues as it were of fire, and they were all filled with the Holy Ghost.

The Christ Child stood on
Mary's knee,
His hair was like a crown,
And all the flowers looked up
at Him,
And all the stars looked
down.—G. K. Chesterton.

MARYKNOLL sympathizes deeply with the young Bethlehem Mission Society, of Immensee, Switzerland, in the loss of an outstanding apostle, Monsignor Eugene Imhof, Prefect Apostolic of Tsitsikar, in Manchuria.

Monsignor Imhof was returning to Manchuria after a visit to Rome and to the motherhouse of his institute. He was traveling by the Trans-Siberian Express, which was attacked by outlaws west of Harbin. According to the testimony of an eyewitness, Monsignor Imhof was first shot, as were

several other travelers, and the car of the train in which their bodies lay then burned.

The young Swiss missionary was only thirty-five. He had been Superior of the Tsitsikar Mission since 1929; and to his leadership is credited the excellent showing of the territory, which last year ranked fourth among the 120 Missions of China. It averaged 70 converts per missionary.

Unless the grain of wheat falling into the ground die, itself remaineth alone. But if it die it bringeth forth much fruit.—St. John, XII, 24-25.

Virgin and Mother of our dear Redeemer,
All hearts are touched and softened at her name.

—Longfellow.

IF the Church had five marks instead of four, the additional one would be logic. To some it may seem out of proportion to take religion so seriously as to die for it, but the Church insists, in the requisite circumstances, on the divine logic of the sacrifice. Often it even seems asking a lot to expect men to live for it, but the logical Church demands it, because it is merely a consequence of faith.

How much faith has he who has faith without works? No doubt he keeps within a certain margin of what he conceives to be safety. But is he not rather like those Chinese families that retain one member in the old superstitions, while putting another scion in the Catholic Church, and a third in the Protestant? Is this faith, or rather choice and chance? There is no logic in loving this world, while pretending to believe in the next. And there is precious little faith.

There is therefore no extravagance in the fact that young men and women should be willing to exchange Park Avenue for the alleys of Canton, the North Shore road for mountain trails, and green turtle soup for a bowl of rice. Letting it pass that most of

TO COOPERATE WITH GOD IN SAVING SOULS IS TO

them never saw Park Avenue nor turtle soup, and that they would not be at all thrilled if they did, where is the occasion for surprise in this simple bit of logic? It is true, after all, that Christ died for all men, and that His Church wants all men to know it at any cost. Is it marvelous that the children of that Church have imbibed a little of its logic? And this tells us why the Church does not need the extra mark. It was already included in the fourth mark, for logical and apostolic are but two names for the same thing.

**Hail, thou Star of Ocean,
Portal of the sky,
Ever Virgin Mother
Of the Lord Most High.**

—St. Fortunatus.

MARYKNOLL shared the special rejoicing of the mission world in the canonization on Easter Sunday of Blessed John Bosco, the great friend of youth of our times and Founder of the Salesians and the Daughters of Mary Help of Christians.

Don Bosco and his religious families have brought the benefits of the Redemption not only to millions of children throughout the world, but also to many peoples in mission fields.

It was on Easter Sunday of 1846 that the famous work of Don Bosco's Festive Oratories for young people was begun in a poor chapel of Turin, Italy.

**Mary the Beacon, Christ the
Heaven's Rest:**

**Mary the Mirror, Christ the
Vision blest.—Anonymous.**

THE Columban Fathers, whose headquarters are in Ireland, have sent their first mission band to the field recently assigned to them in southern Korea. Fr. Mac-Polin, the Superior of St. Columbans-in-Korea, sums up as follows his first impressions of the territory: "A beautiful country, well

served by railways, roads and buses; well-equipped stores and electric light in the principal towns; and, best of all, a magnificent missionary foundation laid by the Paris Foreign Missions."



JOAN OF ARC—the world's heroine! Better still, a saint in God's Church.

Like Bernadette of Lourdes, to whom Maryknoll's co-founder the late revered Father Price was so devoted, Joan tended the flocks. And these two virgin shepherdesses of France are now eternally happy in heavenly pastures, "following the Lamb whithersoever He goeth".

Joan of Arc loved Mary's Month, and it was on a beautiful May day that her valiant soul returned to God, after her body had been burned at the stake in the market-place of Rouen. "The souls of the just are in the hand of God, and the torment of malice shall not touch them."

A section of southern Korea adjoining the field assigned to St. Columbans has just been detached

as a separate territory and entrusted to the native clergy. This is the first time that native priests have been given charge of an ecclesiastical division in Korea. Apostolic laborers in the Korean peninsula now include priests of the Paris Foreign Missions, Benedictines, Maryknollers, the Columban Fathers, and the native clergy. Maryknoll rejoices in the arrival of new workers in fields magnificently white to harvest.

WE were reading lately that leaders in serious enterprises should be relieved of financial worries. We see the reason—a very simple one—and of course commend it.

How fine it would be if every bishop in a poor diocese, here or abroad, and every parish priest or missionary could devote all his energies to the spiritual problems of his flock! Such a condition is rare in these days when foundations and state subsidies have passed. But, after all, what is too easily obtained is hardly appreciated and is too readily taken as a matter of course. It is good for leaders to realize the sacrifices of others, and to turn to God for help.

**Mother, whose virgin bosom
was uncrossed
With the least shade of thought
to sin allied;
Woman, above all women glorified,
Our tainted nature's solitary
boast.—Wordsworth.**

MARYKNOLL congratulates the Archdiocese of New York on its new Auxiliary, Monsignor Stephen J. Donahue, Bishop-elect.

Though young for so important a post, Monsignor Donahue is amply qualified in character and capability to discharge its onerous duties smoothly and well.

We wish him long and fruitful years in the episcopate, and we pray that its inevitable burdens may be lightened by many and deep spiritual consolations.

SHARE IN THE MOST DIVINE OF ALL DIVINE WORKS.

The King's Highway in the Land of the East

By the V. Rev. Bernard F. Meyer, of Davenport, Ia., Superior of the I.



ONE of the wonders of history is the story of the Chinese race. Back in the morning twilight of history, when the Egyptians were building pyramids and mummifying their dead, the Chinese were merely a nomadic tribe pasturing their herds and flocks in a small area to the southwest of the present city of Peiping (formerly Peking). The remainder of what is now China was sparsely occupied by various other Mongolian tribes.

The Chinese early took up agriculture, and wise rulers fostered learning. With its roots in the soil and in the possession of a superior culture, this race pushed out towards the south and east, gradually absorbing the other tribes. These had no literature of their own and adopted that of the Chinese bodily, but retained more or less of their original spoken language, which largely accounts for the numerous dialects in China today.

The civilization of China was far above that of its neighbors; in fact, Marco Polo, the famous traveler, claimed that it was superior to that of the Europe of his day. The literature and art of old Japan were borrowed from the Chinese; and the attempt of St. Francis Xavier to open China to the Gospel was due largely to the fact that the Japanese assured him that China was the center of Oriental culture, and that he could not hope to have much success in Japan until he had secured for Christianity the approval of the Chinese.

The Country of Confucius—

China produced Confucius, whose doctrines have influenced perhaps more people than any other human teacher. It is my opinion that the greatest blow which has been dealt the Protestant missions in China has come from the growing disbelief among Protestants in the divinity of Christ. When it is proposed to the Chinese that they should follow Christ, they reply: "Why should we follow Him, a Jew, rather than Confucius, who was of our own race? Did not Confucius teach a high morality and enunciate a Golden Rule, *What you do not wish done to yourself, do not do*

to others? Did he not also say, *If I offend against Heaven, to whom shall I pray?*" To this objection those missionaries who believe that Our Lord was not divine, but of Joseph's flesh and blood as well as Mary's, have no adequate or convincing answer.

Today the Chinese number one-fourth of the population of the globe, and much of the Church's missionary effort is concentrated in an endeavor to bring them into the One True Fold. The imagination is staggered by the possibilities involved if this great mass of sturdy, industrious, and intelligent people should become largely Catholic. What an influence that would be for good in the world, and what an antidote to modern rebellion against God!

The Wuchow Mission—

For the past fifteen years it has been my privilege to work in the mission field of South China. Since 1927 I have had the direction of the Wuchow Mission, in Kwangsi Province, which has always been considered the most difficult field in all China. The Wuchow



FR. JOSEPH P. RYAN, M.M., OF WORCES MASS. UNDERTAKE VIA SHANKS' MARE A MIA JO SEMI-TUAL SU

Land of the Four Hundred Millions

, Superintendent of the Maryknoll Wuchow Independent Mission in South China

Mission embraces thirty counties, with an area as great as that of Ohio and a population of about 6,000,000. We began in 1927 with 200 Catholics; today they number 2,500. I have had the happiness of personally baptizing 1,000 converts in four years.

The mission fields of the world-wide Church present many striking contrasts. In the long established missions there are often found commodious churches, with large congregations and a flourishing Catholic life; there, too, vocations abound. In a new Mission like that of Wuchow, on the other hand, practically everything must be built up from the ground — chapels, schools, orphanages, catechumenates, dispensaries, and so forth. Catholics are few, poor, and scattered, so that the missionary hardly knows where to begin. At present we number twenty priests, working out from nine stations. Each station is the center of a district extending about twenty miles in each direction, an area of 1,200 square miles, which contains perhaps several hundred villages. Beyond this it is difficult to work efficient-

ly, though in certain instances, where the priests are far apart, trips of fifty and even a hundred miles are made. It will require fifty stations with resident priests to adequately cover the Wuchow Mission.

Works of Mercy—

Each station has a dispensary where the missionary gives out simple remedies. This is a very valuable means of overcoming the prejudices of the pagans, who readily believe all sorts of calumnies. A Wuchow missionary was one day riding in a crowded native boat when he overheard two Chinese discussing the Catholic Church. "I understand that the missionaries are a bad lot," said one, "they take out peoples' eyes to make medicine." At this juncture a neighbor broke in, "But that is not true at all! I myself had sore eyes and went to their dispensary. Not only did I not suffer any harm, but they received me kindly, gave me free treatment, and cured my eyes."

The works of mercy done in the mission dispensaries make on the non-Christian Chinese an impression all the more powerful because paganism is a religion of fear and of selfishness, in which feelings of compassion and sympathy are almost unknown. The pagan laughs at a blind man who falls into a ditch, or a cripple dragging himself along. The strong oppress the poor and the weak; the unfortunate and the afflicted are despised.

The Catechumenate—

It is only by employing catechists that the missionary can secure the instruction of the many villages in his district. While his ultimate ideal is to develop a native clergy, catechists are required in order to make the Christians from whom vocations will be recruited. When the people of a village have decided to become Catholics—after long consideration and frequently with much fear and hesitation lest they be making a mistake—the missionary sends out a man and a woman catechist who live for at least three months in the village preparing the candidates for Baptism. Classes for the adults are held in the evening, after the day's work. An idea of the difficulties involved may be gleaned from the fact that the women and children must all be taught to read. The mis-



WORCESTER, AND HIS "RETINUE" ABOUT TO BEGIN A NEW JOURNEY BENEATH SOUTH CHINA'S SEMI-TRAIL SUN



sioner visits the catechumenate as often as possible, and at the end of the course goes to hold the examination and baptize those who are sufficiently instructed.

Out-Stations—

Attached to each station there may be as many as forty or fifty out-stations. These are the villages where there are Christians and where the priest says Mass on week days as well as Sundays, as he makes the rounds to bring his people the consolations of religion. When the number of converts becomes too great another station is founded, and the missionary may not have to travel so far.

On the visitation of these out-stations the missionary travels usually on foot or horseback. He lives and says Mass in the largest room of some house, unless the number of Catholics warrants building a chapel. Chickens and ducks, even pigs, often run about on the damp earthen floor, and the family ox is not infrequently stabled for the night in the same or an adjoining room to avoid danger of being stolen. The bed consists of boards laid on two trestles; and if the missionary is "village wise" he asks that it be made of doors, which are easily removed from their sockets, and do not harbor the usual denizens of old wooden beds. A piece of straw

matting does duty as a mattress; while blanket or quilt, according to the weather, the missionary has brought with him.

Christ Comes to Simple Souls—

In the morning two trestles are upended and one leaf of a door laid across to form the altar; in addition to the Mass requirements we carry a cloth altar frontal to hide the crudeness. Yet such rude surroundings, so reminiscent of Bethlehem, Our Lord soon deigns to honor with His presence and gives Himself to these simple souls in Holy Communion. It is the joy and consolation of the missionary to note the change wrought in our converts by the reception of the Sacraments. If they have been faithful, those who have been Catholics for ten years are noticeably better than those just baptized; those Christians for twenty years are still better; while it is usually in about the third generation that the full fruition occurs.

The Christians attempt to give the missionary something extra in the way of food, even though they go without. Rice, fried eggs, or fish, a little pork, greens, and soy beans or peanuts are commonly served. In one house, after I had finished, I surprised the men of the family at their evening meal, which consisted of boiled corn and a dish of

greens. A day's wages will hardly buy a pound of meat.

On Sundays and holidays, when the people cannot hear Mass because of the distance from the central station, they gather together for the rosary and other prayers. Morning and evening prayers are also said in common, either in the chapel or in the homes. Four times a year, at Christmas, Easter, Pentecost, and the Assumption, as many as are able come from all the out-stations to celebrate the feast together at the central station where the missionary resides, just as the Holy Family used to go up to the Temple at Jerusalem.

The King's Highway—

It is thus that the missionary works. His strength is often taxed to the utmost, particularly on long sick calls. He is frequently tempted to discouragement, especially when lack of strength or of means does not allow him to take advantage of the opportunities for conversions. It is undeniable that there is still today a dearth of apostolic workers and material means in the missions of the great Land of the Four Hundred Millions, yet it has been in the way I have outlined that the number of Catholics in China has grown from 700,000 in 1900 to 2,500,000 in 1932. There has been produced a native priesthood which today numbers 1,600, with seventeen Chinese bishops and prefects apostolic. There are also 2,000 native nuns.

This is a very small number of Catholics compared to the total population of China. No missionary, however, expects that we are going to convert all China, but we do feel that we are putting her in a way to convert herself. The missionary is sowing the seed; he is spreading the leaven, which may suddenly one day, in God's good time, be found to have leavened the whole mass. When that day comes the work of the missionary in China will be finished.

"Grant us, Lord," says one of Maryknoll's pioneer missionaries, "to be the doorstep by which the multitudes may come to worship Thee. And if, in the saving of their souls, we are ground underfoot and spat upon and worn out, at least we shall have served Thee in some small way in helping pagan souls and we shall have become the King's Highway in pathless China."



WOMEN CATECHISTS INSTRUCTING THE WOMEN AND GIRLS IN A CATECHUMENATE OF THE WUCHOW MISSION. THE CATECHISTS MUST FIRST TEACH THE WOMEN TO READ

IF WE KNEW THE VALUE OF A SINGLE SOUL

Maryknolls "Over There"



THE SODALITY OF THE BLESSED VIRGIN MARY AT GISHU, KOREA, ENROLLS NEW MEMBERS

The Maryknoll Sisters with these devoted Korean clients of the Mother of God are Sr. M. Margaret Kim, of Chemulpo, Korea (on the left); Sr. M. Claudia Hollfelder, of Jersey City, N. J.; and Sr. M. William Duffy, of Fall River, Mass.

A Maryknoller Loses His Heart to "The Kiddies" of Chinnampo



Fr. Leo Sweeney, M.M., of New Britain, Conn.

AT Chinnampo, a seaport in the Maryknoll Korean mission field, much has been done to break down prejudice against the Church and to make it better known by means of the mission schools. Fr. Leo Sweeney, once of New Britain, Conn., and now Maryknoll pastor at Chinnampo, writes that there are over a thousand children in the schools of his "parish". Mention has already been made in previous issues of the Chinnampo "University", a free school conducted for destitute little ones by

Fr. Sweeney's assistant, Fr. Hubert Pospichal, of Elma, Iowa. Fr. Sweeney says of his Korean "home":

We have just returned from the Central House at Saiho, where we went for our Annual Retreat, perhaps the best one we have ever had. Maryknoll's Fr. Dietz left his work on the Synodal Commission in Peiping to give us the Retreat, and now we are all off to a

new start to do our bit for God and souls in our own little corner of the field.

Fr. Dietz came down home to Chinnampo with us following the Retreat, and, as he wrote back after leaving, "lost his heart to our kiddies". We have over a thousand in our schools, and a group of these little ones are ready for Baptism.

During the past year we pulled down the old church here and built a new one on the same site, a little more than twice the size of the old one. The Christians paid one-third of the total cost, which was not high, because almost all the brick and lumber in the old church were used again in the new.

All is well with us, thank God. Opportunities for spreading the Faith could hardly be better. In your prayers for the already large and ever-increasing number of Maryknollers in the Orient we hope you will include us, that we may make use of the excellent opportunities open to us, and not spoil or neglect them through our own unworthiness, which somehow turns up to confront us at a time when we seem to be in a fair way to get over the other obstacles of language, customs, pagan prejudice, and indifference. Fr. Pospichal's free school for the poor and our home for cripples and old folks have done much to make the Gospel intelligible to local pagans; and our Christians are wonderfully loyal and generous in their support of the Church.

A Missa Cantata at Port Arthur

IN the historic town of Port Arthur, Manchuria, there is only a little group of Japanese Catholics, the nucleus of what Maryknollers hope will one day be a permanent mission. In the meanwhile the pastor of Dairen says Mass on one Sunday of each month at Port Arthur. On a recent occasion Monsignor Lane, of Lawrence, Mass., the Prefect Apostolic of Maryknoll-in-Manchuria, planned to surprise the little Port Arthur flock with a Missa Cantata instead of the usual Low Mass. Six Maryknoll Sisters were enlisted as choir, and one of them,

FOR HOW MANY DAYS?

ONE dollar will keep for a day a Maryknoll missionary—and Christ—in the Orient.

For how many days will you be host to your Lord in the fields afar where He longs to dwell?

WE WOULD WILLINGLY GIVE A HUNDRED LIVES FOR IT.



THE STATUE OF ST. FRANCIS XAVIER ON SANCIAN ISLAND OVERLOOKS THE MEMORIAL SHRINE AND FACES THE MAINLAND OF CHINA WHICH THE APOSTLE OF THE ORIENT LONGED TO EVANGELIZE

Fr. Cairns, the Maryknoll pastor of the Island, has received many appreciative letters from those participating in last December's Maryknoll Pilgrimage from Hong Kong and Macao to Sancian

Sr. M. Rose Genevieve Koll, of Belpre, Kansas, described as follows the mission trip:

Port Arthur is an hour's ride by bus from Dairen, through a very lovely hilly country. Small farms are scat-

tered along the way, all very orderly and well cultivated. We passed one place where the sea water is let into large earthen vats and then allowed to evaporate, leaving the salt, in other words an Oriental salt plant. Many



THIS PLAIN, BARE ROOM AT SZ NGOH, AN OUTSTATION IN THE MARYKNOLL WUCHOW MISSION FIELD OF SOUTH CHINA, SERVES BOTH AS CHAPEL AND SCHOOL

Chinese villages lay along the roadside, and in one we saw the beginnings of a wedding. A number of wagons in the lead, followed by musicians playing something that sounded like the whistle on a peanut stand, and behind this the little red palanquin carrying the bride. Although it was Sunday all were in the fields, for here Sunday is merely another day in which to work.

At eight o'clock the bus reached our destination where we were met by Mr. Yasuda, the Associate Chief Justice of this district, and a Catholic too. It was at his home that the Mass was to be celebrated, there is no church in Port Arthur. A short taxi ride brought us to Mr. Yasuda's house, where we were smilingly welcomed at the gate by the family and a group of Port Arthur Japanese Christians who had assembled for the Mass.

Confessions were heard, after which came the Missa Cantata, with Monsignor Lane as celebrant. All the Christians received Holy Communion. The Maryknoll Sisters sang the *Mass of the Angels*. Benediction of the Most Blessed Sacrament followed Mass.

The ceremonies were so simple, yet so beautiful; and it was edifying to see how devoutly the people assisted at the Holy Sacrifice, their privilege only once a month. And they were only a tiny handful of Christians in a community of thousands to whom Our Lord is unknown.

Beginning to Think in Chinese

THE Maryknoll Kaying Prefecture Apostolic in South China received last autumn two new recruits, Fr. James O'Donnell, of Philadelphia, Pa., and Fr. Harry Bush, of Medford, Mass. The new missionaries were assigned to the language school at Siaolok where, under the guidance of Fr. William Downs, of Erie, Pa., Pro-Prefect of the Kaying Mission, they are endeavoring to give their tongues a Chinese twist. Shortly after the arrival of the new priests, Fr. Downs journeyed to Hong Kong to escort to Siaolok a group of Chinese girls who are training under the direction of Maryknoll Sisters for a native sisterhood.

THE WORLD PASSETH AWAY, AND THE DESIRE THEREOF, BUT

Owing to unsettled conditions in the Kaying district the novitiate has been for the past few years at Hong Kong, and was opened last autumn for the first time in the Kaying mission field itself. Fr. Bush wrote of the arrival of the Sisters and Sisters-to-be:

After Fr. Downs and his charges

DOES your future still hang in the balance? Decide it this spring. Ask God if He wants you for the foreign mission apostolate.

for them, all possible repairs and improvements having been made on it.

tains. The view from our West Gate at sundown cannot be surpassed, I venture to say, in any part of this wide, wide world. This is indeed an ideal location for a language school, surrounded as we are by a large Christian community, a feature which gives encouraging assistance to us new men.

The language is coming "slowly", and



A CORPUS CHRISTI PROCESSION AT LINKIANG, IN MANCHURIA

The Maryknoll mission at Linkiang, a lumber industry center on the Yalu River, was founded by Fr. Joseph Sweeney, of New Britain, Conn., who is now in South China laboring as Maryknoll's first apostle to the lepers. In the procession may be seen Fr. Thomas Ray, of Peabody, Mass., who came over for the occasion from the adjoining Maryknoll Korean Mission. Fr. John F. Walsh, of Cumberland, Md., is carrying the Blessed Sacrament

passed through Tsung Keou, one of our missions, the natives inquired who the wealthy foreign devil was who had passed through with so many wives. The group numbered eighteen in all, four of whom were our own Maryknoll Sisters. It was a treat to see them, and I hope the smiles they wore on their arrival will carry them through many years of fruitful labors here on the mission field.

Their house was quite comfortable

The first few days they came to the church to attend Mass, but Fr. Downs was not long in making it possible for them to attend Mass in their own little chapel. With practically no tools, and less material, he made a cylinder shaped tabernacle with an automatic opening device. The sanctuary lamp he made would put to shame the manufacturers of Barclay Street products.

I have fallen in love with Siaolok, a beautiful spot, hemmed in by moun-

I hope the second part of this saying is also true, namely "surely". I really believe Fr. O'Donnell is beginning to think in Chinese. A few days ago on being asked what kind of a noise an owl makes, he replied, "Man guin," which is "Who" in Hakka!



HE THAT DOETH THE WILL OF GOD ABIDETH FOREVER.

The "Extraordinary"

By Father John Wakefield



THE MEMORY OF THE CHINESE MILLIONS WHO WORSHIP HIDEOUS IDOLS OF WOOD AND BRASS SUSTAINED FATHER CYRIL IN HIS NEW ROLE OF MISSION "PROPAGANDIST"



THE day was hot and humid, a mean combination even for the care-free; and a rather dismal one for Father Cyril Shea, as he sank back on the red plush seat of a day coach and waited for the train to start. Men were in their shirt sleeves, and he envied them this simple attempt at comfort. An infant across the aisle was screaming in spite of maternal efforts to pat it into silence. Small boys were playing tag up and down the car length.

Now under ordinary circumstances Father Cyril, still a young priest, would not have remarked any inconvenience; but this morning his spirits were drooping as well as his collar, which was fast losing its stiffness. What had happened?

Cyril Shea as an honor man at College had surprised his classmates, first of all by the announcement that he would study for the priesthood, and,

secondly, by declaring his intention of signing up for the foreign missions. He had never even hinted at either of these purposes, and his parents were no more prepared than his companions for the news. The coast was clear, however. His parents were whole-souled Catholics, whose hearts were big enough to embrace the world-wide idea when it was presented; and Cyril went through his seminary course with skies free from any threatening clouds. His desire for the apostolate in pagan lands was strengthened by letters from the field, especially those written by men whom he met personally before they left; and, when shortly after his ordination he received the coveted mission assignment, he was delighted beyond expression.

After four years of mission life, however, his health failed; and his Superior learning that a cure could be effected only in the homeland, ordered him to return. He did so a little reluctantly, as he had grown into the life of China

and was now conscious of failure. A year under special treatment brought renewed strength, but with it a warning not to return to his former field of labor.

His disappointment was great; but when he was assigned to the little group of *propagandists* he consoled himself with the thought that he could at least help to "keep the mission fires burning", as he smilingly expressed it. And now he was on his first circuit which covered two dioceses, neither very extensive, and both served by the same railroad.

He had taken first the diocese further away, and arriving in the afternoon at the Cathedral residence was told that His Excellency, who lived some distance away, could not be seen until the next morning. Evidently the priest whom he met presumed that he had come from some rectory or religious house, and, as bells were ringing and callers being admitted, Father Cyril found himself on the sidewalk wondering which way to turn. Before entering the house he had made a short visit to the church, and he again entered its hospitable doors. He would finish Matins and Lauds, say his rosary, and then—"Well," he mused, "this is work for God and I won't worry, not just now at least."

An hour passed, and as he slipped his rosary back into his pocket he noticed on the seat in front of him a leaflet directory of Catholic Church activities in the city. Mechanically he opened it, and on the turned page recognized among the assistants at St. Peter's the name of a former collegemate and friend. With little delay he went to St. Peter's, and received a warm welcome. There was assurance of hospitality from the pastor, and all went well until after supper when the conversation turned on foreign missions, and the pastor, evidently a generous and zealous man, registered a pronounced opposition to the idea of America sending men to the Orient.

Father Cyril had found it hard to restrain himself. He knew that the logic of foreign missions was all on his own side; and that the Church must evangelize the world. How will pagan nations know, unless they be taught? But the

CAN YOU LEAVE ALL FOR CHRIST?

pastor was his host, and it was not for him to instruct a priest of long experience.

Later the curate apologized and spoke of the pastor's qualities, admitting, however, that it was hard to interest him in anything outside of the parish boundaries. Father Cyril slept well enough, but arose slightly depressed as he faced the interview with His Excellency.

The reception at the Chancery that morning was kindly. The bishop, for whom several others were waiting, appeared promptly, and when Father Cyril's turn came he was greeted with a smile that put him quickly at ease. He stated briefly the purpose of his visit, and mentioned casually his own experience in the field. The bishop could not encourage a lengthened interview, and expressed his regret that to lessen the pressure on his good priests he had been obliged to close the diocese gates against all outside appeals—even for subscriptions to magazines.

The young priest found himself in the street again, and the church was again his refuge. In the vestibule he consulted his time-table, and, with an hour to spare, he finished Little Hours, a round of the beads (lest he should be caught for time), and a visit. Then, with a telephoned good-bye to his classmate who had been anxious to hear the news, he walked to the station and entered the train.

"What next?" he asked himself. Before leaving the church his last prayer had been one to the Holy Ghost, Who often helped him; but no light had come, and strength of spirit was wiling somewhat.

The train, a local, had started and was gradually filling up. The seat beside Father Cyril was vacant, but at the next station a priest entered.

They were now within the confines of the next diocese, and Father Cyril was wondering if his experience of the past twenty-four hours would be repeated. The priest beside him was an elderly man, and Father Cyril did not take it amiss when gradually he found himself replying to a lengthy questionnaire. Finally the subject of foreign missions had to be introduced, and, mindful of the previous evening's at-

tack, Father Cyril braced himself for the stock objections, very much as a zealous priest in the homeland would anticipate the often repeated charges of Protestants.

To his astonishment, however, the priest beside him said very softly and with a sigh, "If your Institute, which I know as an American foundation, had been organized when I entered the Sem-



FATHER CYRIL HAD GROWN INTO THE LIFE OF CHINA, AND HE MISSED ESPECIALLY THE APPEALING LITTLE ONES OF HIS ADOPTED COUNTRY

inary, I would have done exactly what you have. And today I would have been a missionary in the Orient, rather than a b——, a worker in the home field. And, what is more, I believe that I could have accomplished more for souls, here at home as well as abroad, if I had been laboring for the foreign missions and thereby giving to priests

in this country a striking example of zeal for conversions, a work too little appreciated here in the homeland."

"And where are you bound for now?" came the final question. Father Cyril hesitated a moment, but the sympathetic attitude of his seat companion determined him to open up, which he did, concluding his experience with the sentence: "Although I dread a refusal, I will try the Bishop of ———, and at least I shall have the satisfaction of knowing that I have done what I could on this trip to help my Society to keep my companions on the other side of the ocean fit, and fitted to do their work. And, Father," he added as the whistle blew for the station for which he was booked, "you don't know how much your attitude towards the mission cause has encouraged me today. And now for His Excellency. If he turns me down, I can stand the disappointment better because of you."

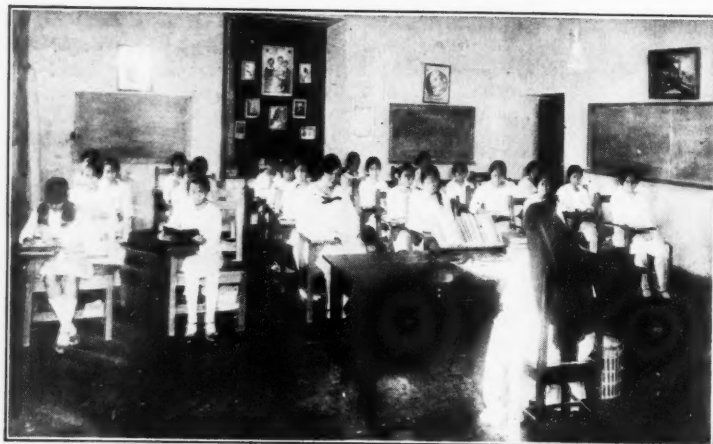
Father Cyril extended his hand to his elder brother who, kindly brushing it aside, rose and said, "I get off here, too, and if you wish to come with me I will give you a letter that might help. I know your Superior, and am well acquainted in this diocese."

Fifteen minutes later a taxicab had landed the two priests at a comfortable looking house that might have been a layman's residence. The elder priest produced a latchkey, entered, and directing Father Cyril to the reception room told him to wait a few minutes. In ten minutes more a manservant appeared, and handing the letter to Father Cyril said: "The bishop will not be downstairs again, but wishes you success and desires you to call when you have finished your work in the diocese."

Father Cyril was perplexed, but as he gave a parting look at the room he noted a large oil painting of the Diocesan Ordinary, and he realized what had happened. "The Ordinary!" he said, as he tripped lightly down the steps, and in the vestibule of the nearest church read the letter—a strong recommendation of the Institute which the bearer represented. "Ordinary?—Extraordinary!" said Father Cyril, as he stepped into a pew to say some prayers of thanksgiving and again to seek guidance from the Holy Ghost.

CAN YOU LEAVE YOURSELF?

A Big Day at Malabon



A CLASSROOM IN THE NORMAL AND PRACTICE SCHOOL DIRECTED BY THE MARYKNOLL SISTERS AT MALABON, A SUBURB OF MANILA

BEARING a certain resemblance the world over, mission problems yet vary incalculably with each country. Things of supreme importance in one place are negligible in another; the frets of one mission may be entirely unfamiliar to its next door neighbor; what is required of a laborer in one vineyard is not tolerated in another not too distant. The members of the human family have their preferences in customs, ideals, and aims. The missionary must pay tribute to this "humanness", and, without a doubt, just here is one of the major trials of mission life.

At Malabon, a suburb of Manila in the Philippine Islands, there are no bugaboos to stalk, no ghosts to lay, no cannibals to be gently but firmly avoided, no Reds to be tactfully propitiated, no bandits to be bountifully bribed. There isn't a hint of adventure in the air, but more than a suggestion of good honest heat the entire twelve-month period.

There, under the guidance of the Maryknoll Sisters, a Grade and Normal School is in process of growth, and it is evidently making

a success of the process. As a whole, Filipino young ladies present fewer difficulties than their American cousins. School problems are then of an ordinary and homely sort. "Where shall I place that new girl?"—"Horrors! I am down for supervised study period and Maths. at the same time"—and so on.

The future looks assured and peaceful. There is a country charm about the place, and far-reaching old Spain has left the impress of her touch on its walled gardens and ageless architecture. Yet what seems so usual, so ordinary and conventional, has its strange aspects. The truth of this is borne out by the following excerpts from a Malabon Maryknoller's Diary:

* The High Mass we have been practicing this past week was pronounced a great success by the three non-singers of the community. We even did justice to the *Deo gratias*. Feathery bamboo, cadena de amor, and sampiguina blossoms made our shrine a veritable bower.

* A typical Philippine rain is pouring down on our tin roof. Woe to the poor

people in the nipa booths who have erected temporary homes outside the church in order to be on hand for the town fiesta which is to be celebrated next Sunday.

* The big day at Malabon. Bishop Finneman officiated at six o'clock Mass in the church, and the mobs that were present are indescribable. An orchestral Mass in the church, following the Bishop's, was a novelty to our week-end guests. The fireworks at the elevation and the beating of drums was something they had read about, but never experienced! During the course of the morning just five bands paraded successively up and down, to the applause and delight of the onlookers. The patio certainly resembled a typical fair grounds. Magicians and venders of every description wound in and out among the people. At four came the Bishop for Confirmation, and you would have thought that the massacre of the Holy Innocents was being reenacted in the church. Such howling and hooting! The Bishop, quite overcome with the heat, noise, and babes, went directly back to Manila.

After supper all were eager to see the procession, which was scheduled to commence at seven, but seven passed and nothing happened, though there were certainly bands aplenty. We were just about to leave for night prayers, when we heard a distant band approaching and the explosion of more fireworks. Out of the church came the gaily flower-decked float and we beheld our Saint all aglow with candles, a pretty sight. Following this float came another, that of Our Lady. She was dressed in white satin with a blue velvet mantle, and her long red hair glinted and glistened in the candlelight. Paper flowers of every color surrounded her. The two floats were taken up Malabon's principal thoroughfare, which we have dubbed Fifth Avenue, then down "Forty-Second Street and Broadway", our other alley, and then all the way to *Concepcion*, the little town beyond.

When Our Lady and our Saint came home we were in bed, but not asleep, for the church bells and the fireworks and the bands were all going at double-quick time.

WITHOUT Stringless Gifts
how could Maryknoll pay
the butcher, the baker, or any
current expenses?

DO YOUR BEST, AND LEAVE RESULTS TO GOD.



TO MARYKNOLL JUNIORS



WHAT THE FAIRIES DID IN A CHINESE GARDEN

By Granma Li Li

ONCE upon a silvery May Moonbeam the Fairies held a revel in a Garden. The party was at its height when His Majesty, King Chestnut Burr, with a wave of his Pussy Willow Scepter motioned for silence.

"Loyal Subjects! Our guest of honor this midnight is Professor Bumble Bee, M.H., M.W. (Maker of Honey, Maker of Wax)."

THUMP! Something hit the ground at the foot of a tall Poppy! Several courtiers rushed to the spot. There struggled the Professor as black as soot. He had gotten his velvet jacket ribbed the wrong way with the Poppy's dark pollen dust. He soon rose on his wings again and gave a dignified BUZZ before their Majesties.

"Your Majesties! People of Fairyland! Sorry to be late! However, as I happen to be a Professor—at Insect University (here he hummed proudly), I trust it is my privilege to be absent-minded? (The Fairies tinkled with laughter!) I forgot about our party while experimenting on this Poppy. (He waved all his feet towards the stately Flower.) I was out on a Botany Expedition this morning (this wasn't news, for he was *always* out on Botany Expeditions) with Student Bees and I was returning to Hive Campus when I heard Human Children's voices near my house. If it hadn't been for these Bees, there

wouldn't be candles either!"

An astonishing remark! I was about to sting the Rogues soundly when the other voice spoke up: "We have Procession Candles, but what about

Flowers? We simply can't have a Shrine for our Heavenly Lady without them! My anger cooled. There is a Bee Tradition that tells how my ancestors furnished wax for the Candles She used in the Temple. I recalled too having lost my way once in the Chapel Temple nearby where since the Missioner People came, Candles burn day and night. Fairies! I supplied the Candles. What about *you* coaxing the Flowers out for the May procession?"

Such a bustle! There were hundreds of Buds to be opened, a thousand Petals to be unfurled! Even Queen Willow Leaf came down from her cushioned Mushroom Throne and joined in the fun! Picco the Fairy Artist took up his Fern Brush and Maple Leaf Pallet and started mixing the Paints he had brought in a Gold Pot all the way from Rainbow's End! By the light of a kind Glow-Worm and an enthusiastic crowd of Fireflies, he tinted Poppies scarlet and orange, Iris blue, Lotus ivory white, dainty Blossoms pink and rose. A marvellous portrait painter—Picco! Take a look sometime at the Pansies' saucy Faces and the Susies' Black-Eyes! Lord Allegro Cricket and his famous Orchestral Symphony tuned up on the Breezes. There was no Bass Drum so they asked

Grandfather Frog to croak his loudest. Miss Katy-Did volunteered a solo she had practised all her nights.

Almost daybreak! The Queen's Ladies-in-Waiting fluttered around sprinkling Flowers with Magic from Her Highness' Royal Cologne Bottles. At the last minute when they could see Dawn's violet veil trailing across the Eastern Sky, His Majesty's Major Domo, a pompous old Spider came hurrying to ask a boon:

"M'lord! I have draped the Bushes with gossamer thread. May I ornament them now with the Crown Dew Drop Jewels?"

At this, the Flowers shouted in a chorus: "Where are our Diamonds? You have forgotten to deck us with the Crown Dew Drop Jewels!"

Presto! The oversight was remedied! Dawn peeped in! Fairyland hid! Daytime poured Sunshine into the Garden! Merry Human Children ran about clapping their hands! *What a Garden!*

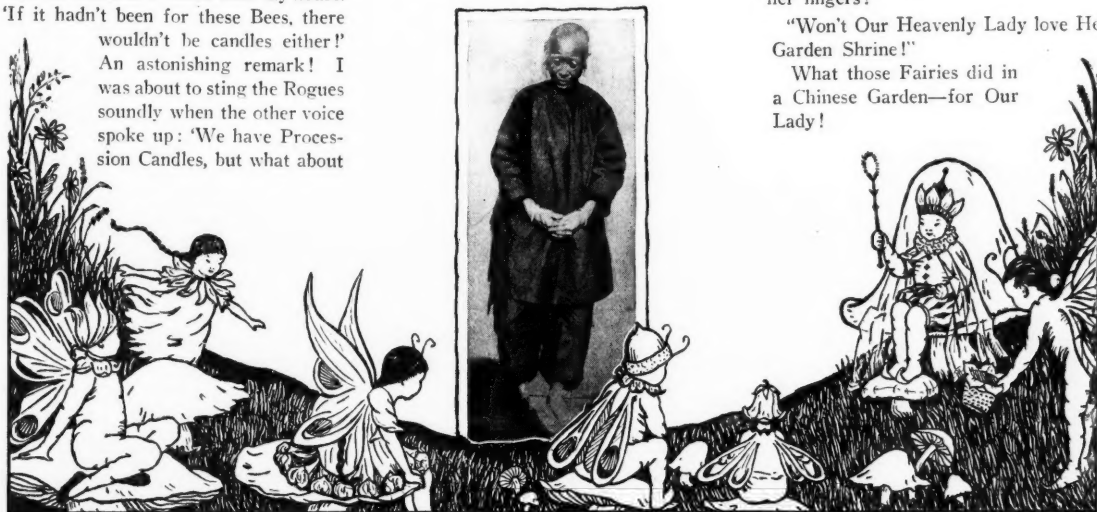
"Oh *do* look!"

"The Fairies must have done it!"

"There was only one Poppy down by the bridge yesterday!" said another, touching with her hand Picco's last masterpiece still paint-wet, and wondering why the Poppy left a red stain on her fingers!

"Won't Our Heavenly Lady love Her Garden Shrine!"

What those Fairies did in a Chinese Garden—for Our Lady!





TO MARYKNOLL JUNIORS



DEAR JUNIORS:

This is the Month to crown the May Queen! Being such a great Queen with so many 'siate' and festive occasions on earth and in Heaven at which to wear a crown, don't you think we should give her many crowns? We can make them ourselves. If we do, you may be quite sure that they will be all the more delightful to her.

How are we going to make them though? Well, there are crowns—and crowns! Crowns of flowers, crowns of jewels! Our flowers will be prayers; our jewels good deeds. And if there are too many flowers and jewels for the crowns why we can just exchange the surplus for a pagan baby here and there. These 'over—and—above' flowers and jewels are the souls you help to save and Our Lady Mary will certainly wear them—if not in her Crown then in her Heart!

Yours for Our May Queen,

Father Chin



SISTER MARY FREDERICA HALL WITH A GROUP OF FILIPINO CHILDREN WHO HAVE BEEN FED AND CLOTHED BY MARYKNOLL IN MANILA. When Father J. Russell Hughes packed his trunk for Manila last summer, he filled out one corner with a box of clothing sent in by some Juniors. These poor Filipino children, under the care of St. Jude's Patronage, wish to express their thanks to the following Juniors who had packed their names in the box:

Elise Pivest, Irene Laberge, Yvonne Racine, Mechtilda Farman, Cecile Coalied, Julie Goenied, Loretta Lessard, Cecile Gamache, Cecile Bilanger, James Phaneuf, Henriette Rock, Jeanne Mahen, Beatrice Rainville, Marie St. Germaine, Therese Ouimette, and Beatrice Rivest.

BE A MISSIONER AT HOME.

Maryknoll's *Uncle Henry* is a venerable priest who watched Maryknoll when it was a seed being put into the ground. This fact will make you appreciate the lines below, written by our friend after he had seen the cover of the January *FIELD AFAR* which illustrated the "Road that leads to Maryknoll".

There's many a road leads up and down,

Out to country or in to town;
But the road I love the best to stroll

Is the road that leads to Maryknoll.

I've been out west, I've seen the east,

I've been to sea at the sailors' feast,

Now I will take my bundle and roll

On the road that leads to Maryknoll.

I am no hobo looking for home,
But just once more I would like to roam

And fill with holy thoughts my soul

On the road that leads to Maryknoll.

Young lads and sweet young lassies there,

I saw them once meditate in prayer;

The fields afar, that was their goal
Down the road that leads from Maryknoll.

Oh, I just want to go and moon,
Auld Lang Syne sped away too soon;

I want to dream of the young who stole

My heart on the road to Maryknoll.

Johnny Junior sees himself in Pagan Lands now and then—in his dreams. Do you? He believes some dreams come true!





TO MARYKNOLL JUNIORS



THE winners of the February Puzzle Contest were:

First Prize—

Frances Ann Parkinson, *Westerly, R.I.*

Second Prize—

Marie Reichert, *Brooklyn, N. Y.*

Third Prize—

Donald Finn, *Cincinnati, Ohio.*

Honorable Mention—

John Horstmann, Jr., *Philadelphia, Penna.*; Ruth Tonnies, *Albers, Ill.*; Veronica Wojnowski, *Chicago, Ill.*; Dorothy Winchenbaugh, *Concord, Mass.*; Bernardine Quigley, *Woburn, Mass.*; Joseph Griffin, *Plainfield, N. J.*; Eileen Deacy, *New York, N. Y.*; Mary Irwin, *Wakefield, Mass.*

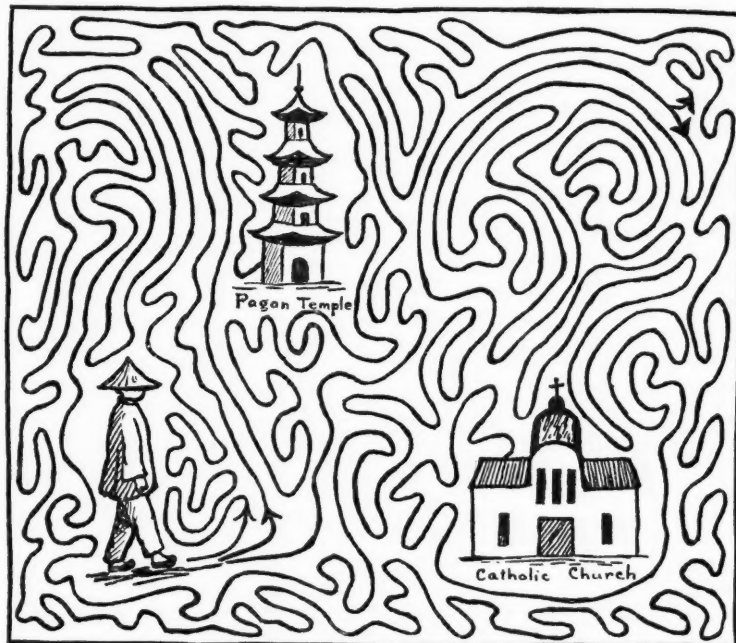
MISSION INTENTIONS FOR MAY

1. All Missioners.
2. Maryknollers in Japan.
3. Filipino Children.
4. Native Sisters in Korea.
5. Abandoned Babies in China.

If you have not received a Mission Intention Calendar for May ask Father Chin for one.

Welcome, New Juniors

JAMES and Frank Mitza, *Boston, Mass.*; Edward and Cyrilla Coupe, *Lonsdale, R. I.*; John Tiquin, *Norwich, N. Y.*; Patrick Berryman, *Lawrence, Mass.*; Floss Dion, *San Francisco, Calif.*; Mary Trausneck, *Yonkers, N. Y.*; Hazel French, Mary E. Thompson, Mary Briggs, Viola Johnson, Winifred Frantz, Eva Mae Snyder, Mary Naoma Sims, Mary Ann McGrievy, Dorothy Donahue, Constance Savage, and Jean Wimsatt, *St. Joseph, Ky.*; Thomas Sullivan, *Newport, R. I.*; Mary Jane O'Connor, Shirley Mae Galvin, Eileen McGinnis, Mary Meyer, Leola Bussell, and Elizabeth Ashcraft, *Cincinnati, Ohio*; Bertha Manor, Robert Power, Marcella Rivers, Mary Martin, Robert Watts, and Charles Goodrow, *Altona, N. Y.*; Dorothy Winchenbaugh, *Concord, Mass.*; Marie Navara and Barbara McQuade, *San Francisco, Calif.*; Jack Callan, Juanita Opfer, John Maschari,



THE WAY TO CHURCH

This Chinese boy is trying to find his way to the Catholic Church. See if you can help him. Begin at the arrows near the boy, and whenever you come to a fork in the road, take your choice of routes. If your line leads to the pagan temple or back to the boy you have failed and must begin again. Indicate the way to church with a colored crayon and send the completed puzzle to Father Chin. Be sure to give your name, address and age.

Rosemary Kastor, Betty Ann Parker, and Doris Jeffrey, *Sandusky, Ohio*; Frances Driessea and Dorothy Hogan, *San Francisco, Calif.*; Margaret O'Connor, *Cambridge, Mass.*; Frank Murphy, *St. Louis, Mo.*; Dolores O'Dwyer, *San Francisco, Calif.*; Lois Murray, *Hibbing, Minn.*; Anthony and Marie Reichert, *Brooklyn, N. Y.*; Donald Finn, *Evanston, Cincinnati, Ohio*; Margaret Keane, *San Francisco, Calif.*; Forty-eight pupils of St. Patrick's School, *Lawrence, Mass.*

MISSION BOOSTERS

THE missions received some very generous gifts this month from Father Chin's Juniors. Some were stringless gifts and others for baby ransoms. For them we are grateful to:

The Pupils of St. Anthony's School, *Allston, Mass.*; Grammar Grades of Ursuline Academy, *New York City*; The Infant Jesus Sodality, Convent of the Sacred Heart, *Lake Forest, Ill.*; Grades 4 and 5 of St. Bridget's School, *Minneapolis, Minn.*; Joseph and August Hook, *Scranton, Penna.*; Charlotte Corrigan, *Woodhaven, L. I., N. Y.*; First Grade of St. Ludwig's School, *Philadelphia, Penna.*; St. Matthias School, *Bala, Penna.*

Madeline Michell, of *Bala, Penna.*, sent in the largest gift from Juniors during the month. She collected eleven dollars for the missions by having moving pictures at her school, St. Matthias. The success of her undertaking may encourage other Juniors to do something big for the missions.

REMEMBER THE MISSION INTENTIONS.

Students' Page

"The Lourdes Mission Message" ESSAY CONTEST — WINNERS — College Division

First Prize—

August J. Abraham, St. Lawrence,
College, Mt. Calvary, Wis.

Second Prize—

Albert J. Shanley, M.S., La Salette
Seminary, Altamont, N. Y.

Third Prize—

Robert W. Murphy, St. Mary's Col-
lege, Halifax, Nova Scotia, Canada.
High School Division

First Prize—

Mary Louise Cadigan, St. Joseph's
High School, Oil City, Penna.

Second Prize—

Helen B. Love, Academy of Notre
Dame, Moylan, Penna.

Third Prize—

Robert Swift, Columbia Academy,
Dubuque, Iowa.

Honorable Mention—

Fred Rosettie, St. Mary's High
School, Williamsport, Penna.

*Excerpts from the first prize
winning essays will be published
on this page next month.*

Father Price's Morning Offering To Our May Queen

O MOTHER IMMACULATE,
Patron of America, who
through little Bernadette, bade us
pray and work for the conversion
of the countless souls now perish-
ing, I offer up all the prayers, ac-
tions and sufferings of this day
and every day of my life for their
conversion, and I beg of thee to
bless my resolution to do what I
can throughout my life to bring
about their salvation.

Hail Mary, etc.

EXTRA!

Maryknoll needs
canceled stamps.
Tie them in a sack
and send them to
Maryknoll.



MISSION FRIENDS

Gifts from Units this month
have been worthy of note. We
mention the following to show our
gratitude:

St. Isaac Jogues Unit, North Ameri-
can College, Rome, Italy; St. Patrick's,
So. Lawrence, Mass.; St. Ann's Acad-
emy, Wilkes-Barre, Penna.; St. Mein-
rad Seminary, St. Meinrad, Ind.



OUR LADY OF MARYKNOLL

*O Mary, Mother of Missions, Lady
of Maryknoll, intercede for the mil-
lions who know not Christ.*

*O Mary, Mother of Missions, Lady
of Maryknoll, intercede for all mis-
sioners—priests, brothers, and nuns.*

*O Mary, Mother of Missions, Lady
of Maryknoll, make our people re-
sponsive to the call of the heathen.*

THE ASIAN LION

By Poog

SYNOPSIS: Honorable mandarin Choo Choo
suspected of exterminating his five honorable
cooks. Sheershook Poems, Dr. Swatzon and
a gentle lion (dead) furnish the missing clew
in the awgust presence of the honorable mag-
istrate.

BE GENEROUS!

The magistrate nodded feebly. He
waved his hand speechlessly for Sheer-
shock to continue.

"And now we come to the fifth."
(The magistrate looked visibly relieved.)
"Most mysterious disappearance of all,
but most easily explained. Apparently
he had nothing to attract an Asian Lion
—except the dog he was cooking."

The magistrate's eyebrows lifted
slightly. "Dog?"

"That's what I say—'Dog!' Only in
this case it wasn't really a real dog."
Poems was obviously more excited as
he approached the great denouement.

"Not weally, yo know—" affirmed
Swatzon who had a knack of offering
his opinions at the wrong psychological
moment. As a student at Yardslong
Prep he had been a splendid mistake.

The magistrate looked puzzled.

"It's like this, honorable magistrate
—the dogs they cook in American style
are not dogs. But however, *Hot Dogs*
is the National American dish."

"Hot dog!" The magistrate was non-
plused. "Not dog!" He frowned. Sheer-
shock was exasperated. Swatzon came
to the rescue.

"Honorable magistate, a hott Ameri-
can Dawg is not a dawg yo know, but
meahly an hexagewated vermillion
sausage."

"Yes," said Sheershook excitedly and
anxious to finish. "That's the point—
they're red and hot! Redness and heat
anger lions. At first the lion thought
of eating the dog out of contempt, but
not finding it palatable to his Asian
taste he decided on the Chinese cook
instead. You can't blame an Asian Lion
for his oriental taste." When they gave
the literature course at Jones, Poems
had wasted six lectures on Aesop's
Fables.

Choo Choo was freed that day. For
a long time afterwards, Sheershook
Poems was first editor of the "True
Legend" magazine in China, Swatzon
being "Pwoof Weadeah".

The end.

EXTRA!

Maryknoll needs
books for the
missions. Send
your duplicates to
Maryknoll.



Maryknoll Sponsors



OUR Circle record in this month of Mary, Mother and Queen of Apostles, lists the following gifts:

From the *Little Flower Circle*, of Milwaukee, FIELD AFAR subscriptions.

From the *Bernadette of Lourdes Circle*, of Minneapolis, donations toward the support of a native seminarian and a native Sister, and also FIELD AFAR renewals.

Actually the *Pontifical Society for the Propagation of the Faith*, the Church's world-wide mission aid organization, supplies about one-tenth of the sum called for by the present requirements of Catholic missions. The other nine-tenths must somehow be raised by the motherhouses which send out the missionaries.

In spite of the times, there is today



A GATHERING OF MEMBERS OF THE MARYKNOLL BERNADETTE OF LOURDES CIRCLE, MINNEAPOLIS, MINN.

These zealous helpers of overseas Maryknollers are carrying out the mission message which Saint Bernadette received at Lourdes from the Immaculate Conception: "Pray and work for conversions"

From *Our Lady Queen of Purgatory Circle*, of Los Angeles, a gift towards the support of their native seminarian, and Mass stipends.

From the *Theophane Venard Circle*, of Worcester, Mass., came also requests for Masses, and FIELD AFAR subscriptions.

From *St. Patrick's Circle*, of Westfield, Mass., we received a Stringless Gift and offerings for Masses.

And from the *Purgatorian Circle*, of *Our Lady of Lourdes Church*, New York City were received honoraria for Masses to be offered by our missionaries for the deceased members of that society. This parish group in New York sends this contribution annually.

money in this country of ours which can be spared for the greatest cause in the world—the winning of souls to Christ. If all American Catholics looked upon Maryknoll as a work of supererogation, we would have long since been obliged to withdraw our missionaries from the fields of labor and close the doors of our seminary and colleges to

BE an Associate Member
Fifty cents a year will secure you the privilege, with its many spiritual helps.

All *Field Afar* subscribers are, without further payment, Maryknoll Associates.

aspirants.

But this is God's work, and He has found for us even in these trying times friends willing and eager to *Sponsor* Maryknoll apostles who have given their all to Christ. *He who aids an apostle, becomes an apostle.*

A Maryknoll Sponsor writes: "The sending of this aid gives me more satisfaction than anything else I do in the month."

Another says: "Your magazine makes one long to help the Fathers in China. I wish I could go along with them." Well, this apostolic partner is doing the next best thing, "backing" one who has gone.

Among our growing list of Sponsors we have a gentleman by the name of Mr. Rockefeller—but not the one you are thinking of!

Mr. John McCormack, the famous tenor, heard about our Sponsor Idea from somewhere, and of his own accord volunteered to see that one of our overseas Maryknollers would get his "chop suey" for thirty days of each month.

This letter, received at Maryknoll not long ago, was such an inspiration to us that we share it with our Sponsor friends. Betty's mother wrote:

"The following letter was written to you by my daughter one-half hour before she died. As it was her last good thought, I am sending you the money."

After reading THE FIELD AFAR and seeing your need of money for the missions and all, why I promised our Good Lord that I'd try to give a dime a week. It's not very much, but I'm an invalid nineteen and a half years old with tuberculosis, and I don't get very much money as we are poor. So I am enclosing fifty cents for the month of January—a Stringless Gift.

Sincerely,

Betty F.

Betty's letter must have touched the heart of the Master very much, for He called her to her reward a half hour later; where no doubt Betty is still interested in Maryknoll's "need of money for the missions and all."

MOST HAPPINESS RESULTS FROM GIVING, NOT RECEIVING.

In Our May Basket



A CHINESE EDITION OF "I'M TO BE QUEEN OF THE MAY."

This "Queen" happens to be a boy, but he is evidently able to "say it with flowers" just as effectively as any fair maid. Maryknoll "says it" too, to each and every benefactor

A BEQUEST made to foreign missions becomes coin not of this world, for it purchases eternal things—sending a missionary out to pagan peoples, supporting him there, and saving immortal souls.

It is said that when a man dies he leaves his money behind. Like every good rule, this has its exception. What a person leaves to charity, for the eternal benefit of others, should never be regarded as "left behind". That much is certainly taken, with the donor, into the life beyond.

Maryknoll has recently been notified of a remembrance in four *Wills*, and legacies have been received from seven estates.

A generous gift towards the support of an averseas Maryknoller came from a *Sponsor* in New York City.

The financial burden of carrying our aspirant apostles through their long period of training for fields afar was lightened by other *Maryknoll Sponsors* in Albion, N. Y., and New York City.

Our *Souls in Purgatory Bursae*, which will enable one of our Mission Super-

iors to train a Chinese aspirant to the priesthood, was completed by a benefactor in Binghamton, N. Y.

Friends in Brooklyn gave a *Card Party* for the benefit of Maryknoll, and realized a notable amount for the mission cause.

ET LUX PERPETUA LUCEAT EIS

WE ask prayers for the repose of the souls of the following deceased friends of the mission cause:

Rt. Rev. Msgr. August Salick; Rev. A. L. Panoch; Rev. J. G. Schmidt; Rev. Thomas L. Brennock; Rev. Wm. J. Nagle; Rev. G. L. Mayerhoefer; Rev. N. J. Merritt; Mother Moran, R.S.C.J.; Sr. Walburga; J. O'Connor; A. Viano; Elizabeth Linehan; Mary A. Soley; Lucy Dowling; Annie Maguire; F. Sizer; A. Chisholm; Mrs. Sarah O'Connor; L. Devannah; J. Sheehan; Agnes Fitzpatrick; Mrs. Nellie Butler; T. Mullen; Mary Clabby; Regina Stanley; Mary Quinlan; J. Guidrey; Mrs. Mary McCue; Mrs. E. Raquet; T. Redmond; G. Tom; Mrs. E. O'Brien; Mrs. Mary McCarthy; Mary Duffy; Mary Madden; Mrs. S. Tagen; D. Fitzmaurice; Loretto Quinn; T. Shanahan; Harry McBride; Ella O'Brien; Alice Craven; K. Buckley; A. Smith; J. Schauer; Mary Winslow; E. Murphy; Mrs. Anita Variel; Anna Campbell;

J. DuPerat; Betty Freitag; Mrs. J. J. Mullen; Ella Devannah; Fred Lang; Mrs. Margaret Lang; Mrs. M. Buckley; Lena Guenther; Mrs. E. Byers; Mrs. Mary Devaney; E. Mais; J. Storey; Wm. Barrett; Mr. and Mrs. V. Callistrate; Mary Beary; J. Kelly; Mrs. Mary McArdle; Mrs. Wm. Fitzpatrick; J. Doonan; Mrs. Catherine Clancy; Julia O'Connor; Nan Hanrahan; T. Coleman; and Mrs. Mary Duwan.

Friends in "The Queen City"

REVEREND Pastors in the Queen City have been very kind to our Maryknoll Cincinnati propagandist, cooperating with him in securing new subscribers to THE FIELD AFAR. One pastor said, "We did not take up a collection for Maryknoll in this parish last year, and I think we suffered from it. We need blessings on the parish this year, so we want you to solicit subscriptions at each Mass next Sunday."

One Cincinnati family, consisting of four adults, is living on an income of fifteen dollars a week. "We want to support a Maryknoll missionary for one day a month," they wrote, "so that we may have blessings on our family."

Immediately after Lent ended Cincinnati friends conducted a bridge party in the ballroom of one of the large downtown hotels, and netted a sum which will be welcomed by needy missionaries.

STUDENT BURSSES

A bursse is a sum of money drawing yearly interest which is applied to the board, housing and education of a student at the Maryknoll Seminary, or at one of its Preparatory Colleges in the United States.

FOR THE MAJOR SEMINARY (\$5,000 each)

ST. ANNE BURSE.....	4,808.83
Michael J. Egan Memorial Burse..	4,200.00
St. Anthony Burse.....	4,064.13
Kate McLaughlin Memorial Burse	4,050.00
St. Vincent de Paul Burse, No. 2..	4,000.00
Dunwoodie Seminary Burse.....	3,688.59
Pius X Burse.....	3,250.75
St. Michael Burse, No. 1.....	3,015.00
N. M. Burse.....	3,000.00
Bishop Molloy Burse.....	2,851.00
Byrne Memorial Burse.....	2,806.25
Holy Child Jesus Burse.....	2,761.85

IN YOUR WILL

DON'T overlook Maryknoll.

FORM OF BEQUEST

I hereby give, devise, and bequeath unto the *Catholic Foreign Mission Society of America, Inc.* (Maryknoll's legal title), the sum of—

Dollars.

This legacy to be used by the said *Catholic Foreign Mission Society of America, Inc.*, for the purposes for which it is incorporated.

WHEN YOU GIVE TO THE CAUSE OF

Marywood College Burse.....	2,757.00
Our Lady of Mt. Carmel Burse....	2,201.19
Our Lady of Lourdes Burse.....	2,255.63
Duluth Diocese Burse.....	2,211.70
Archbishop Ireland Burse.....	2,101.00
Bernadette of Lourdes Burse.....	1,930.09
St. Dominic Burse.....	1,902.19
Our Lady of the Sacred Heart Burse	1,736.06
Immaculate Conception, Patron of	
America, Burse.....	1,483.28
St. Agnes Burse.....	1,455.88
Fr. Nummey Burse of Holy Child	
Jesus Parish of Richmond Hill..	1,402.55
St. Francis Xavier Burse.....	1,390.38
St. Francis of Assisi, No. 2 Burse	1,139.10
St. John Baptist Burse.....	1,112.11
Manchester Diocese Burse.....	1,000.00
St. Boniface Burse.....	948.65
Sacred Heart Seminary Burse.....	851.00
St. Rita Burse.....	772.65
St. Laurence Burse.....	673.25
Children of Mary Burse.....	655.70
St. Joseph Burse, No. 2.....	647.20
St. Bridget Burse.....	630.70
Holy Family Burse.....	582.25
St. Joan of Arc Burse.....	503.61
The Holy Name Burse.....	473.65
St. Louis Archdiocese Burse.....	430.00
St. Jude Burse.....	411.04
St. John B. de la Salle Burse.....	292.00
All Saints Burse.....	260.78
Rev. George M. Fitz-Gerald Burse	233.00
St. John Berchmans Burse.....	201.00
Jesus Christ Crucified Burse.....	190.50
Newark Diocese Burse.....	157.00
SS. Peter and Paul Burse.....	150.00
St. Peter Burse.....	106.07
Queen of the Rosary Burse.....	105.00
Trinity "Weekend" No. 2 Burse.	100.00

FOR OUR PREPARATORY COLLEGES (\$5,000 each)

IN HONOR OF THE SACRED HEARTS OF JESUS, MARY, AND JOSEPH BURSE.....	4,802.00
Sacred Heart of Jesus Burse (Re- served).....	4,500.00
"C" Burse II.....	1,851.60
Bl. Théophane Vénard Burse.....	1,727.80
Archbishop Hanna Burse (Los Altos).....	1,444.95
Rt. Rev. Michael J. Hoban Me- morial Burse.....	1,232.00
Bl. Virgin Mary Sodality Burse..	1,001.00
Our Lady's Circle Burse (Los Altos)	925.00
St. Michael Burse.....	606.32
St. Aloysius Burse.....	600.10
St. Philomena Burse.....	215.00
Ven. Philippine Duchesne Burse (Los Altos).....	214.30
Holy Ghost Burse.....	133.00
Immaculate Conception Burse.....	119.00
St. Margaret Mary Burse.....	113.00

†On hand, but not available, as at present interest goes to donor.

NATIVE STUDENT BURSES

1,599 placed at interest will enable our missionaries to keep on Chinese aspirant to the priesthood at a seminary in China.

SS. ANN AND JOHN BURSE.....	1,350.00
Blessed Sacrament Burse.....	1,320.50
Little Flower Burse.....	1,281.28
Our Lady of Lourdes Burse.....	1,218.00
Mater Admirabilis Burse.....	1,083.00
Souls in Purgatory Burse.....	1,076.50
Mary Mother of God Burse.....	808.13
Christ the King Burse, No. 2.....	702.00
McQuillen-Blömer Memorial Burse	700.00
Maryknoll Academia Burse.....	301.60
St. Patrick Burse.....	254.00
Sacred Heart of Jesus—F.W. Burse	200.00

FURTHERING THE CAUSE

THE Maryknoll Annuity
enables Catholics of
moderate means, but of
world-wide hearts, to co-
operate in the extension
of God's reign.

Write now for further
details.

Address: The Field Afar Office
Maryknoll, N. Y.

BOOKS RECEIVED

Madness of Magdalen—

By Edward Lodge Curran. Published by the International Catholic Truth Society, 407 Bergen Street, Brooklyn, N. Y. Price five cents. One hundred copies for \$4.00.

A Herald of the Great King, Father Stephen Eckert, O.M.Cap.—

By Rev. Berchmans Bittle, O.M.Cap. Published by St. Benedict the Moor Mission, Milwaukee, Wis.

Our Lady's Assumption—

By Daniel A. Lord, S.J. Published by The Queen's Work, 3742 West Pine Boulevard, St. Louis, Mo. Price ten cents.

Russia the Impossible—

The story of a recent trip through Russia by Charles J. and Louis J. O'Malley. A reprint from the Boston Catholic Alumni Bulletin.

The Watcher's Play—

By Rudolph Heinz. Translated from the German by Albert Paul Shimberg. A stirring one-act drama portraying the working of God's grace in the souls of three murderers. Published by The

Catholic Dramatic Movement, Milwaukee, Wis. Price thirty cents.

WHY LITTLE BROTHER WAS "SHY"

WHEN Sister M. inquired of her Seattle Japanese babes where one of the absent members of the class was, there was a chorus of, "He's too shy to come to school, Sister." "Too shy," Sister couldn't picture the object of her solicitude suddenly grown shy.

She called his oldest sister who, after much coaxing, revealed the real reason for the child's absence. "Sister, he shaved off his eyebrows last night, and said he wouldn't come to school until they had grown in again."

PERPETUAL ASSOCIATES

Living: Reverend Friends, 5; Mr. and Mrs. J. J. H. and Family; Mr. and Mrs. E. P. T., Sr.; E. P. T., Jr.; T. T.; F. A. W.; Mrs. G. E. H. and Relatives; M. Z.; Dr. and Mrs. M. F.; Mrs. E. M. and Relatives; A. T. D. and Relatives; Relatives of M. G.; J. M. C. and Relatives; Relatives of Mrs. A. W. K.; M. T. F.; Mr. and Mrs. J. W. and Relatives; D. L. and Relatives; P. R. and Relatives; Relatives of Mrs. A. S. B.; Mrs. J. B. N. and Relatives.

Deceased: Reverend Friend, 1; Mrs. Mary Lilly; Walter T. McGinley; Catharine A. Lane; James V. Harwood; The deceased of the Lynch Family; Cecilia E. Heinzmann; Theodore I. Heinzmann; Charles and Mary Heinzmann and family; Raymond and Mary Heinzmann; Charles and Laura Heinzmann; Albert and Jennie Heinzmann; James and Mary H. O'Reilly; Charles A. O'Reilly.

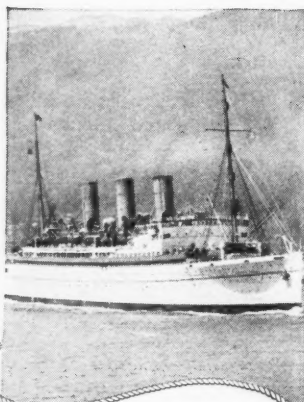
Mary's Mission Vocation

NINETEEN hundred years ago, in Nazareth of Galilee, Mary was called to cooperate in the salvation of all mankind as Mother of Our Divine Lord. Her reply to the Angel Gabriel made her blessed to all generations.

If in this month of the Queen of Apostles the Master asks you to cooperate in a special manner in the salvation of souls, may your answer be that of the Handmaid of the Lord: "Be it done unto me according to Thy word."



MISSIONS YOU LEND TO GOD.



Orient

2 ROUTES...RECORD SPEED
"GO EMPRESS" FOR SPEED AND SPACE

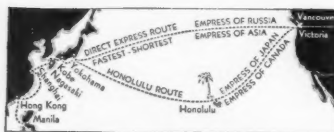
YOKOHAMA IN 10 DAYS FLAT... by the Empress of Asia, Empress of Russia. Luxury and space as well as speed. Fastest, shortest Pacific crossing.

HONOLULU ROUTE... 5 days to this mid-Pacific paradise, 8 days more to Yokohama...by Empress of Japan (largest, fastest liner on the Pacific) and Empress of Canada.

FREQUENT SAILINGS... from Vancouver (trains to ship-side) and Victoria. Other Orient ports: Kobe, Nagasaki, Shanghai, Hong Kong, Manila. Luxurious First Class; outstanding Tourist Class; low-priced, comfortable Third Class. Orient fares include passage from Seattle.

Reduced round-trip fares.

Booklets, information...from your local agent, or any Canadian Pacific agent: New York, Chicago, San Francisco, Montreal, Vancouver, 30 other cities in U. S. and Canada.



Canadian Pacific

OPEN TO BENEFACTORS

OCCASIONALLY we are asked—usually in view of a Memorial Offering—to give a list of “what Maryknoll needs most.” The answer is difficult, but the adoption of any suggestion mentioned below would be very welcome.

Seminary Library....\$25,000	Mission Catechumenate.....2,000
Seminary Refectory.. 15,000	Mission Dispensary1,500
Seminary Recreation Hall ... 15,000	Native Student Burse ..1,500
Seminary Kitchen ... 10,000	Chapel or Oratory1,000
College (Venard) Library..... 10,000	Priest's Room (Seminary or College)..... 800
College (Venard) Science Hall..... 10,000	Student's Room (Seminary)..... 500
College (Venard) Refectory..... 10,000	One Year's Sponsorship (priest, student, or Brother) 365
College (Venard) Gymnasium 10,000	Cubicle (College) 300
College (Venard) Study Hall..... 8,000	Mission Support (Native Catechist) 180
Missioner Sponsor Foundation..... 8,000	Mission Support (Native Teacher)..... 150
Seminary or College Classroom..... 6,000	Mission Support (Native Seminarian)..... 100
College (Venard) Kitchen 6,000	Mission Support (Native Sister) 100
Student Burse (Seminary or College)..... 5,000	Membership* (Maryknoll) Perpetual..... 50
Catechist Burse..... 3,000	Membership (6 Years) 5
Missioner's House or School 2,500	Membership (yearly).. 1

*(Membership includes subscription to *The Field Afar*. Membership with participation in spiritual advantages may be applied to the deceased.)

Address: The Most Reverend Superior General Maryknoll -:- New York

MARYKNOLL ON THE MARCH

by
Rev. Robert E. Sheridan, M.M.

A brief sketch of the Catholic Foreign Mission Society of America by one of its apostles who has labored in South China and the Philippines.

Price 10 cents; one hundred for \$7.00

Order from: **THE FIELD AFAR OFFICE**

Maryknoll

New York

LET YOUR FAITH BE ANNOUNCED



ORIENT



FROM ROSES TO

Modern "General" liners—commodious saloons—spacious, airy rooms with beds—splendid American food. One-Class; complete privileges of the ship—ideal for Catholic missionaries bound for "fields afar". Direct connections to all parts of the Orient.

\$160

ONE-CLASS



OUTSIDE ROOMS WITH BEDS

CHERRY BLOSSOMS

Yokohama\$160
Kobe\$165
Shanghai\$185
Hong Kong ...\$200
Manila\$200

SAILINGS FROM
PORTLAND

General Lee May 2
General Pershing May 23
General Sherman June 13

Round the World Fare \$455 to \$555

"General" Liners

See your travel or railroad ticket agent
for literature, full particulars—or write

STATES STEAMSHIP LINES

Porter Bldg.

Portland, Oregon

St. Theresa of Avila

TRANSLATED FROM THE FRENCH OF

LOUIS BERTRAND

(Member of the French Academy)

By MARIA LOUISE HAZARD

The life of one of the most interesting Saints of the Catholic Church. Written in the inimitable style of Louis Bertrand, one of the foremost French writers.

320 Pages—Illustrated—Bound in Cloth—
Stamped in Oriental Leaf.

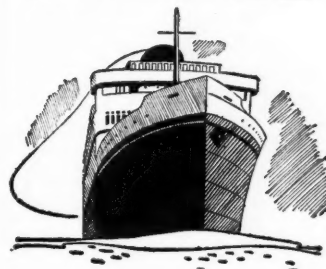
PRICE—\$2.00

AT ALL BOOK STORES OR

*The Society for the Propagation
of the Faith*

109 EAST 38th STREET :: :: NEW YORK CITY

ORIENT



ROUNDTrips REDUCED

FOR
SUMMER TRAVEL

Many Catholic missionaries have found President Liners the ideal way to travel to *fields afar*. Whether priest or *laic*, here is your chance to make an Orient "Mission Station Tour" during the summer months.

Especially reduced bargain Orient Roundtrip fares prevail on President Liners this summer. There is no finer way to go to Japan, China and the Philippines than on these big, smooth-riding ships. Whether you travel First Class or Tourist, their splendid outside staterooms, ample decks and lounges, and their famous American food, cost you not one mite more than you would pay for ordinary passage. There is a President Liner sailing weekly from New York and California to the Orient.

For fares and details see any travel agent, or . . .

DOLLAR

STEAMSHIP LINES

NEW YORK CHICAGO
SAN FRANCISCO



Roughing it for the Master in Far Cathay

"This Gives me More Satisfaction than Anything I Do in the Month"

writes a friend who is helping to sponsor an overseas Maryknoller. It costs only a dollar a day to sustain one of our young apostles.

Support A Missioner

at least for one day each month. If you share in the *sacrifice* of an apostle you will share also in his *reward*.

Sponsors are remembered in 175 Masses *every week*.



Dear Maryknoll Fathers:

I will try to sponsor a Maryknoller for.....days each month at \$1 a day. I understand that I can discontinue my assistance at any time I wish. I expect you to send me a monthly reminder.

Name.....

Address.....

